

THE
BALM
OF
GILEAD

Or,
COMFORTS
For the
DISTRESSED;

Both Morall and Divine.

Most fit for these woful Times.

By JOS. HALL, D.D.
and B. N.

London, Printed by Thomas New-
comb; and are to be sold by John
Helden, at the blue-Anchor in the
New-Exchange. 1650.

VERA EFFIGIES REVERENDI DOMINI
JOSEPHI HALL NORWICI EPISCOPI.



*This Picture represents the forme, where dwells
A Mind, which nothing but that Mind excels.
There's Wisdom, Learning, Wit, then Grace above
Rule over all the rest: enough to prove,
Against the fringed Conscience of this Time,
The Reverend Name of BISHOP is no Crime.*

BALM

GILFAD

COLORED

PIST LEEED

WATER

WATER

WATER

WATER

Manila B.O. Del 40 B. 11.50

To all the distressed
Members of *Jesus Christ*,
wheresoever, whose souls
are wounded with the present
sense of their finnes, or of their
afflictions; or with the fears

O F

Death & Judgment :

The Author humbly re-
commends this Sovereign BALM,
which God hath been pleased to put
into his hands for their benefit;
earnestly exhorting them to apply it
carefully to their severall sores;
together with their faithfull
prayers to God for a blessing
upon the use thereof:

Not doubting but (through Gods
mercy) they shal find thereby a sensible
ease and comfort to their soules:
which shall be helpt on, by the
servent devotions of the
unworthiest servant of
God and his Church

J. H. B. N.

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I Have perused this excellent Treatise, intituled, *The Balm of GILEAD*, containing in it many singular medicines, and soverain Salves, compounded and made up with so many sweet and spirituall Ingredients of holy and heavenly consolations, as may be sufficient and effectual, being rightly applied, to cure and heal all sicknesses and sores of body and mind, caused by the fearfull apprehension of imminent dangers, or the sense of present evils ; unto which I subscribe my *probatum est*, and do allow it to be Printed and Published :

I JOHN DOWNAME.

THE

The Balm of Gilead, or
THE
COMFORTER.

Comforts for the sick Bed.



What should we do
in this vale of
teares; but be-
moan each others
miseries? Every
man hath his load, and well
is he whose burthen is so easie
that he may help his neigh-
bours. Hear me, my son;
my age hath waded through
a world of sorrowes; The
Angel that hath hitherto re-
deemed my soul from all
evill,

The Pre-
face.

Gen. 48.
15. 16.

The Balm of Gilead, or

evill, and hath led me within
few paces of the shore, offers
to lend thee his hand, to guide
thee in this dangerous foard;
wherein every error is death;
Let us follow him with an
humble confidence, and bee
safe in the view and pity of
the wofull miscarriages of o-
thers.

9. 1.
*Aggravation of the
misery of
sicknesse.*
a. Pl. 323

Job 10. 1.

Job 7. 13

Job 1. 21

Thou art now cast upon
the bed of sicknesse, roaring
out all the day long for the
extreamity of thy pain, mea-
suring the slow houres, not
by minutes, but by groanes;
Thy soule is weary of thy
life, through the intolerable
anguish of thy spirit; Of all
earthly afflictions this is the
soarest. Job himself, after the
sudden and astonishing newes
of the losse of his goods, and
children,

children, could yet beare up, and blesse the God that gives and takes; but when his body was tormented, and was made one boyle, now his patience is retched so farre as to curse (not his God, but) his Nativity. The great King questioning with his Cup-bearer NEHEMIAH, can say, Why is thy countenance sad, seeing thou art not sick? as implying, that the sick man of all other hath just cause to be dejected; worldly crosses are aloofe off from us; sickness is in our bosome; those touch ours onely, these our selves; here, the whole man suffers; what could the body feele without the Soule, that animates it? how can the soule (which makes the body sensi-

Job 3. 3

Neh. 2. 2

The Balm of Gilead, or

sensible) choose, but be most affected with that pain, whereof it gives sense to the body ? Both partners have enough to doe to encounter so fierce an enemy: The sharper assault requires the more powerfull resistance ; Recollect thy self, my son, and call up all the powers of thy soul, to grapple with so violent an enemy,

§ 2.
1. Comfort, from
the freedom of the
soul.

Thy body is by a sore disease confined to thy bed. I should be sorry to say, thou thy self wert so : Thy soul (which is thy self) is, I hope, elsewhere ; That, however it is content to take a share in thy sufferings, soars above to the heaven of heavens ; and is prostrate before the throne of grace, suing for mercy and forgive-

forgivenesse; beholding the face of thy glorious Mediator, interceding for thee: wo were to us if our souls were coffin'd up in our bosomes, so as they could not stirre abroad, nor goe any further then they are carried; like some snail, or tortoise, that cannot move out of the shell; Blessed be God, he hath given us active spirits, that can be stirre themselves, whiles our bodies lie still; that can be so quicke and nimble in their motions, as that they can passe from earth to heaven, ere our bodies can turn to the other side, and how much shall we be wanting to our selves, if we doe not make use of this spirituall agilitie; sending up these spirits of ours,

ours, from this dull clay of our bodies, to those regions of blessednesse; that they may thence fetch comfort, to alleviate the sorrows of their heaue partners? Thus doe thou, my sonne, imploy thy better part; no paines of the worse can make thee miserable; That spirituall part of thine shall ere long be in blisse, whiles this earthen peece shall lye rotting in the grave: Why shouldst thou not, even now before thy separation, improve all the powers of it, to thy present advantage? Let that still behold the face of thy God in glory; whiles thy bodily eyes look upon those friends at thy bed side, which may pity, but cannot help thee.

Thou

Thou art pained with sickness: Consider seriously whence it is that thou thus smartest; *Affliction commeth not out of the dust*; couldst thou but heare the voyce of thy disease, as well as thou feelest the stroke of it; it saith loud enough, *Am I come up hither without the Lord to torment thee?* The Lord hath said to me, *Goe up against this man, and afflict him.* Couldst thou see the hand that smites thee, thou couldst not but kisse it, Why man, it is thy good God; the Father of all mercies, that layes these stripes upon thee; Hee that made thee, he that bought thee at so deare a rate as his owne blood, it is he that chastiseth thee, and canst thou think he would

S. 3.

2 Cor. 1.
from the
author of
sickness,
and the
benefit of
it.

Job 5. 6.

2 Kings
18. 25.

would whip thee but for thy good? Thou art a Father of children, and art acquainted with thine owne bowels; Didst thou ever take the rod into thy hand, out of a pleasure that thou tookest in smiting that flesh which is derived from thine owne loines? Was it any ease to thee to make thy child smart, and bleed? Didst thou not suffer more then thou inflictedst? Couldst thou not rather have been content to have redeemed those his stripes with thine own? Yet thou sawest good reason to lay on, and not to spare for his loud crying, and many teares; and canst say, thou hadst not loved him, if thou hadst not been so kindly severe:

Prov. 19.
18.

vere: And if we that are evill,
 know how to give loving and
 beneficiall correction unto
 our children, how much more
 shall our Father which is in
 heaven know how to beat us
 to our advantage? so as wee
 may sing under the rod, with
 the blessed Psalmist; *I know*
O Lord that thy judgements are
right, and that of very faith-
fulnesse thou hast afflicted me.
 Might the child be made ar-
 biter of his own chastise-
 ment, do we think he would
 award himself so much as one
 lash? yet the wiser parent
 knowes he shall wrong him,
 if he doe not inflict more; as
 having learned of wise Solo-
 mon; *Thou shalt beat him with*
the rod, and shalt deliver his soul
from hell; Love hath his
 stroaks,

Pf. 119.
75.

Prov. 23
14.

Joh. 11. 3

stroaks, saith *Ambrose*, which are so much the sweeter, by how much they are the harder set on: Dost thou not remember the message that the two sisters sent to our Saviour; *Lord, behold, hee whom thou lovest is sick*: Were it so that pain, or sicknesse, or any other the executioners of Divine justice should be let loose upon thee, to tyrannize over thee at pleasure, on purpose to render thee perfectly miserable, there were just reason for thy utter disheartening; now they are stinted, and goe under commission; neither can they bee allowed to have any other limits then thy own advantage: Tell me whether hadst thou rather be good, or be healthfull: I know thou wouldst

wouldst bee both, and thinkst thou mayst well be so. Who is so little in his owne favour as to imagine hee can be the worse for faring well? But he that made thee lookes farther into thee then thine owne eyes can doe; he sees thy vigour is turning wanton; and that if thy body be not sick, thy soul will: if he therefore finde it fit to take downe thy worse part a little, for the preventing of a mortall danger to the better, what cause hast thou to complain, yea, rather not to be thankfull? When thou hast felt thy body in a distemper of fulnesse, thou hast gone to sea on purpose to make thy self sick; yet thou knewest that turning of thy head and stomach would bee more

more painful to thee then thy former indisposition ; why should not thine al-wise Creator take liberty to cure thee with an afflictious remedy ?

§ 4.
3 Com-
fort, from
the vicif-
situdes of
health.
Job 2. 10

Thou art now sick : Wert thou not before a long time healthfull ? Canst thou not be content to take thy turns ? If thou hadst had more daies of health then houres of sicknesse, how canst thou think thou hadst cause to repine ? Had the divine Wisedome thought fit to mitigate thy many daies pain, with the ease of one hour, it had been well worthy of thy thanks ; but now that it hath beforehand requited thy few painfull houres, with yeares of perfect health, how unthankfully dost thou grudge at the con-

condition ? It was a foule
mistake, if thou didst not
from all earthly things ex-
pect a vicissitude; they cannot
have their being without a
change; As well may day be
without a succession of night,
and life without death, as a
mortall body without fits of
distemper; and how much
better are these momentany
changes, then that last change
of a misery unchangeable ? It
was a wofull word that Fa-
ther *Abraham* said to the dam-
ned glutton; Son, remember
that thou in thy life time re-
ceivedst thy good things, and
Lazarus evill things; but
now he is comforted, and thou
art tormented: Oh happy
stripes wherewith we are
here chastened of the Lord,
that

Luk 16
25.

1 Cor. 11.

32.

that we may not bee condemned
with the world ! Oh welcome
feavers that may quit my
soule from everlasting bur-
nings !

S S.
4 Comfort
Sicknesse
better then
sinfull
health.

Bro. Sum.
V. Infr-
mitas

Thou complaineſt of ſick-
neſſe ; I have known thoſe
that have beſtoſed teares
upon their too much health,
ſadly bemoaning the feare and
danger of Gods diſfavour for
that they ayled nothing ; and
our *Bromiard* tels us of a de-
vout man in his time, that
bewailed his continued wel-
fare as no ſmall affliction ;
whom ſoon after God fitted
with pain enough ; The poore
man joyed in the change, and
held his ſickneſſe a mercy ;
neither indeed was it other-
wiſe intended by him that
ſent it, Why are we too much
dejected

dejected with that, which others complain to want? why should we finde that so tedious to us, which others have wished? There have been Medicinal Agues, which the wise Physitian hath cast his Patient into, for the cure of a worse distemper. A secure and lawless health, how ever Nature takes it, is the most dangerous indisposition of the soul: if that may be healed by some few bodily pangs, the advantage is unspeakable. Look upon some vigorous Gallant, that in the height of his spirit, and the heat of his blood, eagerly pursues his carnal delights, as thinking of no heaven, but the free delectation of his sense; and compare thy present

C. sent

sent estate with his : Here thou liest groaning, and sighing, and panting, and shifting thy weary sides, complaining of the heavie pace of the tedious hours ; whiles he is frolicking with his jocund companions, carousing his large healths, sporting himself with his wanton mistress, and bathing himself in all sensual pleasures ; and tell me whether of the two thou thinkest in the happier condition : Surely, if thou be not shrunk into nothing but meer Sense, if thou hast not cast off all thoughts of another world ; thou shalt pity the misery of that godless jollity ; and gratulate to thy self the advantage of thine humble and faithful suffering ; as
that

that which shall at last make thee an abundant amends, by yeelding thee *the peaceable fruit of righteousness.*

Thy pain is grievous ; I apprehend it such, and pity thee with all my soul. But let me tell thee, It is not such, but that holier men have suffered more. Dost thou not hear the great precedent of patience crying out from his dung hill ; *Oh that my grief were thorowly weighed, and my calamities laid in the balance together !* For now it would be heavier then the sand of the sea : therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirits : The terrors of God do set themselves

C 2

in

Heb. 12

13

§ 6.

§ Com-
fort: The
greater
suffering
of holier
men; and
the reso-
lutions of
bearers.

Job 6. 2

314.

Psal. 22.

1.

Psal. 5. 6

Lam. 3.

3, 4.

in array against me? Dost thou
 not hear the man after Gods
 own heart speak of the voice
 of his roaring? Dost thou
 not see him that shrink not
 from the Bear, the Lion, the
 Giant, drenching his bed
 with his tears? Dost thou
 not hear the Faithful crying
 out *God turn the man thus back*
suffered affliction by the rod of
his wrath, &c. Surely, against
 me is he turned; he turneth his
 band against me all the day.
 My flesh and my skin hath he
 made old; he hath broken my
 bones. Might I not easily shew
 thee the Prophets, Apostles,
 Martyrs, (the great favourites
 of heaven) some on the Grid-
 irons, others in boiling Cal-
 drons, some on the Spits,
 others under the Sawes, some
 in

in the Flames, others crashed
with the teeth of Wilde
beasts : some on the Racks,
others in fiery furnaces : most
of them in such torments, as
in comparifon whereof thy
pains are but fport ? Yea,
what fpeak I of thefe mortal,
and (at the beft) finful men ;
when thou maift fee the Son
of God, the Lord of life, the
King of glory, God bleffed
for ever, sweating drops of
blood in his dreadful agony ;
and maift hear him cry upon
the tree of fhame and curfe,
*My God, my God, why haft thou
forfaken me ?* Alas, what are
we capable to fuffer in pro-
portion of thefe tortures ?
Who are we, that we fhould
think much to fhare with the
beft of Gods Saints, yea with

The Balm of Gilead, or

the dear and eternal Son of his love, our ever blessed Redeemer? Had not God found this the way to their heaven, they had not trod so deep in blood: Why do we grudge to wet our feet where they waded? Yea, if from these holy ones, thou shalt turn thine eyes to some meer Pagans, let me shew thee the man whom we are wont to account infamous for voluptuousness; *Epicurus*, the Philosopher; who on his dying day, when he lay extremely tormented with the stone in the bladder, and a tearing Collick in his bowels, as it were gasping for life; yet even then writing to his *Idoneus*, can out of the strength of his resolutions profess his
chear

cheerfulness ; and can style even that day blessed. It was the same mouth that could boast, that if he were frying in the brazen Bull of *Phalaris*, he could there finde contentment. What should I tell thee of a *Mutius Scaevola*, who in a glorious revenge voluntarily burns off his own right hand, not without the envie and pity of his enemies: or of a *Regulus*, that after so high a provocation, offers himself to the worst of the merciless fury of his tormentors ? Why shouldst thou think it strange (saith wise *Seneca*) that some men should be well pleased to be scorcht, to be wounded, to be rackt, to be kill'd ? Frugality is a pain to the riotous ; labour is a punishment

The Balm of Gilead, or

nishment to the lazie ; continence is a misery to the wanton ; studie is a torture to the slothful : All these things are not in their own nature difficult ; but we are feeble, and false-hearted. Shall these Pagans attain to this height of magnanimity, out of the bravery of their manly resolutions ; and shall we Christians droop, and pule under gentler sufferings ? whiles we profess to have moreover the advantage of Faith to uphold and chear us ? Poor Heathen souls ! they never heard of any gracious Engagements of a merciful God to stand by them, and to comfort them : they never had met with those sweet messages from heaven ; *Call upon*

upon me in the day of thy trouble,
and thou shalt glorifie me: Come
unto me, all ye that labour and
are heauie laden, and I will give
you rest: Strengthen ye the weak
hands, and confirm the feeble
knees: Say to them that are of a
fearful heart, Be strong, fear
not: behold, your God will come
with vengeance, even God with
a recompence: he will come and
save you. They had not the
heart of a Job, to say, I know
that my Redeemer liueth: nor
the eyes of a Stephen, to pierce
the heaven, and to see their
Saviour standing at the right
hand of God: but meerly
rugg'd it out in the strength
of their natural courage,
heightened with a vain glo-
rious ambition of that fame
which they did believe
C 5 would

Psal. 50.
15.

Mat. 11.
28.

Iſai. 35.
3, 4.

would survive them; whereas we Christians know that we have a God, the Father of all mercies, to stand by us; a Redeemer, to deliver us; a Comforter, to strengthen and refresh us; sweet and unfail-able promises, to sustain us; and at last, a crown of eternal glory, to recompense us.

§ 7.

6 Com-
fort: Our
sufferings
far below
our deserv-
ings.
Rom. 3.

19

Thou art pained with Sick-ness: Look not at what thou feelest; but at what thou hast deserved to feel. *Why doth the living man complain? Man suffereth for his sin.* Alas, the wages of every sin is death; a double death; of body, of soul; temporal, eternal: Any thing belowe this, is mercy. There is not the least of thy many thousand transgressions but hath merited the infinite wrath

wrath of a just God ; and thereby, more torments then thou art capable to undergo. What dost thou complain of ease ? Where thou owedst a thousand talents, thou art bidden to take thy bill, and sit down and write fifty : wilt thou not magnifie the clemency of so favourable a creditor ? Surely, were every twig wherewith thou smartest, a scorpion, and every breath that thou sendest forth, a flame ; this were yet less then thy due. Oh the infinite goodness of our indulgent Father, that takes up with so gentle a correction ! Tell me, thou nice & delicate patient, if thou canst not bear these stripes, how wilt thou be able to endure those that

Luke 16.

are

are infinitely sorer ? Alas, what are these to that hell which abides for the impatient ? There are exquisite pains, without mitigation ; eternal pains, without intermission ; which thou canst neither suffer nor avoid ; fear them ; whiles thou grudgest at these ; lay thy self lowe under the hand of thy good God, and be thankful for a tolerable misery. How graciously hath the wisdom of our God thought fit to temper our afflictions ; so contriving them, that if they be sharp, they are not long ; and if they be long, they are not over-sharp ; that our strength might not be over-laid by our trials, either way ! Be content man ; either thy languishment

gishment shall be easie, or thy pain soon over. Extreme and everlasting, are terms reserved for Gods enemies in the other world: That is truly long, which hath no end; that is truly painful, which is not capable of any relaxation. What a short moment is it that thou canst suffer? short, yea nothing, in respect of that eternity which thou must either hope for, or fear. Smart a while patiently, that thou maist not be infinitely miserable.

Thou complainest of pain: What use were there of thy Patience, if thou askedst nothing? God never gives virtues without an intent of their exercise. To what purpose were our Christian way

§ 8.
7 Com
fort: R
benefit
the ex-
cise of
our pa-
tience.

The Balm of Gilead, or

lour, if we had no enemy to encounter? Thus long thou hast lien quiet in a secure Garrison, where thou hast heard no trumpet but thine own, and hast turned thy drums-head into a Dicing table, lavishing out thy days in varieties of idle Recreations: now God draws thee forth into the field, and shews thee an enemy; where is thy Christian fortitude, if thou shrink back, and cowardly wheeling about, chusest rather to make use of thy heels, then of thy hands? Doth this become thee, who professest to fight under his colours, who is the Great Conquerour of Death and Hell? Is this the way to that happie Victory, which shall carry away a crown of

of glory? My son, if thou faint in the day of thine adversity, thy strength is but small: Stir up thine holy courage; *Be strong in the Lord, and in the power of his might:* Buckle close with that fierce enemy wherewith thy God would have thee assaulted; looking up to him who hath said, and cannot fail to perform it; *Be faithful to the death, and I will give thee a crown of life.*

Thou art surprized with Sickness; whose fault is this but thine own? Who bade thee not to look for so sure a guest? The very frame of thy body should have put thee into other thoughts: Dost thou see this living fabrick made up as a clock consisting of so many

Eph. 6.

10.

59.

8 Com-
fort: The
necessity of
repelling
sickness.

many wheels; and gimmers?
 and couldst thou imagine that
 some of them should not be
 ever out of order? Couldst
 thou think that a Cottage,
 not too strongly built,
 and standing so bleak in
 the very mouth of the
 Windes, could for any
 long time hold right, and
 unreaved? Yea, dost thou not
 rather wonder that it hath
 outstood so many blustering
 blasts, thus long, utterly un-
 ruined? or that the wiles of
 that engine should so long
 have held pace with time?
 It was scarce a patient que-
 stion which Job asked: *Is my
 strength the strength of stones?
 or is my flesh as brass?* No,
 alas, Job, thy best metal is
 but clay, and thine, as all flesh,
 is

is grasse; the clay mouldereth, and the grasse withereth; what doe we make account of any thing but misery and ficklenesse in this wofull region of change? If we will needs over-reckon our condition, we doe but help to aggravate our owne wretchednesse.

Thou art retired to thy sick bed; Be of good comfort; God was never so neer thee, never so tenderly indulgent to thee as now: *The whole*, saith our Saviour, *need not the Physician, but the sick*: Lo, the Physician, as being made for the time of necessity, cometh not but where there is need; and where need is, he will not fail to come. Our need is motive enough to him,

5. 16.
9. Comfort.
Gods most tender regard to us in sickness

Eccles.
38. 1.

Mar. 8.

17.

Psal. 41. 3

him, who himself *tooke our infirmities and bare our sicknesses*; our health estranges him from us: Whiles thou art his patient, he cannot be kept off from thee; *The Lord, saith the Psalmist, will strengthen thee upon the bed of languishing. Thou wilt make all his bed in his sicknesse*: Loe, the heavenly comforter doth not onely visit, but attend thee; and if thou finde thy paller uneasie, he shall turn, and soften it for thy repose. Canst thou not read Gods gracious indulgence in thine own disposition? Thou art a Parent of children; perhaps thou findest cause to affect one more then another, though all be deare enough; but if any one of them be cast down
with

with a feverous distemper,
now thou art more carefully
busie about him then all the
rest; how thou pitiest him,
how thou pliest him with
offers and receipts? with
what silent anxiety dost thou
watch by his couch? liste-
ning for every of his breath-
ings; jealous of every whispe-
ring that might break off his
slumber; answering every of
his groanes with so many
fighes; and in short, so ma-
king of him for the time, that
thy greatest darling seems the
while neglected in compari-
son of this more needfull
charge: How much more
shall the Father of mercies
be compassionately intent up-
on the sufferings of his deare
children, according to the
pro-

proportion of their afflictions?

§ 11.
10 Com.
fort. The
comforta-
ble end
of our suf-
ferings.

Thou art wholly taken up with the extremity of thy paines, Alas poor soule, thy purblind eies see nothing but what is laid close to thee: It is thy sense which thou followest, but where is thy faith? Couldst thou look to the end of thy sufferings, thou couldst not but rejoyce in tribulation: Let Patience have her perfect work, and thou shalt once say, It is well for me that I was afflicted: Thou mightst be soe long enough ere thy jollity could make thee happy; Yea, we be to them that laugh here: But on the contrary, our light affliction, which is but for a moment, worketh for us a farre

Luk. 6.
25.
2 Cor. 4.
17.

more

more exceeding, and eternall
 weight of glory. Oh blessed
 improvement of a few
 groanes! Oh glorious issue
 of a short brunt of sorrow!
 What do we going for Chri-
 tians, if we be nothing but
 meer flesh and blood? And
 if we be more, we have more
 cause of joy then complaint;
 For whiles our outward man
 perissheth, our inward man is
 renewed daily. Our outward
 man is but flesh, our inward
 is spirit; infinitely more no-
 ble then this living clay that
 wee carry about us; whiles
 our spirit therefore gaines
 more then our flesh is capable
 to lose, what reason have we
 not to boast of the bargain?
 Let not therefore these close
 curtains confine thy sight,
 but

2 Cor. 4.
 16.

Heb. 12.
2.

S. 12.
11. Comfort. *The
favour of
a peace-
able pas-
sage out
of the
world.*

but cast up thine eyes to that
heaven whence thy soule
came, and see there that
crowne of glory which thy
God holds forth for all that
overcome; and run with pati-
ence the race that is set before
thee, looking unto Iesus the
Author and Finisher of our
faith, who is set down at the
right hand of the throne of
God; And solace thy selfe
with the expectation of that
blessednesse, which if thy
torments were no lesse then
those of hell, would make
more then abundant amends
for all thy sufferings.

Thou art sick to die; ha-
ving received the sentence of
death in thy selfe; thy Phy-
sician hath given thee up to
act this last part alone; nei-
ther

ther art thou like to rise any more till the generall resurrection ; How many thousands have died lately, that would have thought it a great happinesse to die thus quietly in their beds ? whom the storme of warre hath hurried away furiously into another world, snatching them suddenly out of this ; not suffering them to take leave of that life which they are forced to abandon ; whereas thou hast a fair leasure to prepare thy self for the entertainment of thy last guest ; to set both thine house in order, and thy soule : It is no small advantage, my son, thus to see death at a distance, and to observe every of his paces towards thee ; that thou maist put thy selfe

selfe into a fit posture to meet
this grim messenger of hea-
ven, who comes to fetch thee
to immortality ; That dying
thus by gentle degrees, thou
hast the leasure with the holy
Patriarch *Jacob*, to call thy
children about thee, to be-
queath to each of them the
dear legacy of thy last bene-
diction ; and that being in-
compassed with thy sad
friends, now in thy long jour-
ney to a far country (though
thine, and their home) thou
maist take a solemn farewell
of them, as going somewhat
before them to the appointed
happy meeting place of glory
and blessednesse: That one of
thine own may close up those
eyes, which shall in their next
opening, see the face of thy
most

most glorious Saviour, and see this flesh (now ready to lie down in corruption) made like to his, in unspeakable glory.

Comforts for the sick Soul.

Thy sin lies heavie upon thy soul: Blessed be God that thou feel'st it so; many a one hath more weight upon him, and boasteth of ease. There is musick in this complaint; the Father of mercies delights to hear it, as next to the melody of Saints and Angels. Go on still, and continue these sorrowful notes, if ever thou look for sound comfort: It is this godly sorrow that worketh repentance to salvation,

§ 1.

The happiness of a deep sorrow for sin.

ni. 30.

10.

2 Cor. 7.

10.

Psal. 56.

8.

Lev. 1.9.

Hebr.
doct. in
locum.

vation, not to be repented of. Weep still, and make not too much haste to dry up these tears; for they are precious, and held fit to be reserved in the bottle of the Almighty: Over-speedy remedies may prove injurious to the Patient: and as in the body, so in the soul, diseases and tumors must have their due maturation, ere there can be a perfect cure: The inwards of the Sacrifice must be three times rinsed with water; One ablution will not serve the turn: but when thou hast emptied thine eyes of tears, and unloaded thy brest of leasurely sighs, I shall then, by full commission from him that hath the power of remission, say to thee, Son, be of good com-

comfort, thy sins are forgiven thee.

Think not this word merely formal, and forceless: * He that hath the keys of hell, and of death, hath not said in vain, Whose sins ye remit, they are remitted. The words of his faithful Ministers on earth, are ratified in heaven: Onely the Priest under the Law had power to pronounce the Leper clean; had any other Israelite done it, it had been as unprofitable, as presumptuous. It is a precious word that fell from *Elisha*; When a mans soul draweth nigh to the grave, and his life to the destroyer, if there be a messenger (of God) with him, an interpreter, one among a thousand, to shew unto that

S 2.

Comfort from the welgrounded declaration of pardon.

* Rev. i.

18

Lev. 13.

3.

Job 93.

22, 23,

24.

D 2

man

man his uprightness ; then he (*i.e.* God) is gracious unto him, and saith, Deliver him from going down into the pit ; I have found a ransom. Behold, this is thy case, my son ; the life of thy soul is in danger of the Destroyer, through his powerful temptations : I am (howsoever unworthy) a messenger sent to thee from heaven ; and in the Name of that great God that sent me, I do here, upon the sight of thy serious repentance, before Angels and men, declare thy soul to stand right in the Court of heaven : the invaluable ransom of thy dear Saviour is laid down and accepted for thee ; thou art delivered from going down into the pit of hor-

our

four and perdition.

Oh happie message, thou
saist, were it as sure as it is
comfortable ! But, alas, my
heart findes many and deep
grounds of fear and diffi-
dence, which will not easily
be removed : That smites me,
whiles you offer to acquit
me ; and tells me, I am in a
worle condition then a look-
er on can imagine ; my sins
are beyond measure heinous,
such as my thoughts tremble
at, such as I dare not utter to
the God that knows them,
and against whom onely they
are committed : there is hor-
rour in their very remem-
brance ; what will there then
be in their retribution ? They
are bitter things that thou
urgest against thy self, my

D 3

son :

S 3.
*Aggrava-
tion of the
grievous
condition
of the Pa-
tient, and
remedies
from mer-
cy applied.*

Zech 13

2 Kings
5. 18.

son, no adversary could plead worse : But I admit thy villainess ; be thou as bad as Satan can make thee : It is not either his malice, or thy wickedness that can shut thee out from mercy. Be thou as foul as sin can make thee, yet there is a fountain opened to the house of *David* (a bloody fountain in the side of thy Saviour) for sin, and for uncleanness. Be thou as leprous as that Syrian was of old, if thou canst but wash seven times in the waters of this Jordan, thou canst not but be clean ; thy flesh shall come again to thee, like to the flesh of a little childe, thou shalt be at once sound and innocent. Be thou, stung unto death with the fiery serpents of this wil-

wildernes, yet if thou canst but cast thine eyes to that Brazen Serpent which is erected there, thou canst not fail of cure. Wherefore came the Son of God into the world, but to save sinners? Adde, if thou wilt, *double* *thine* *chief* *and* thou canst say no worse by thy self then a better man did before thee; who in the right of a sinner, claimeth the benefit of a Saviour. Were it not for our sin, what use were there of a Redeemer? Were not our sinnefull, how should it have required such an expiation as the blood of the eternal Son of God? Take comfort to thy self, my son; the greatness of thy sin serves but to magnifie the mercy of the

1 Tim. 1.
25.

Forgiver: to remit the debt
 of some few farthings, it were
 small thank; but to strike off
 the scores of thousands of ta-
 lents, it is the height of boun-
 ty: Thus doth thy God to
 thee, he hath suffered thee to
 run on in his books to so deep
 a sum, that when thy con-
 scious heart hath proclaimed
 thee bankrupt, he may infinit-
 ly oblige thee, and glorifie his
 own mercy, in crossing the
 reckoning, and acquitting thy
 soul. All sums are equally
 dischargeable to the munifi-
 cence of our great Creditor
 in heaven: as it is the act of
 his Justice, to call for the
 debt; so of his Mercy, to for-
 give the greatest. Had we to
 do with a finite power, we
 had reason to sink under the
 bur-

burden of our sins : Now there is neither more nor less to that which is infinite : Onely let thy care be, to lay hold on that infinite mercy which lies open to thee : And as thou art an object fit for mercy, in that thou art in thy self sinful, and miserable enough ; so finde thy self (as thou art) a subject meet to receive this mercy, as a penitent believer. Open and enlarge thy bosom, to take in this free grace, and close with thy blessed Saviour ; and with, and in him, possess thy self of remission, peace, salvation.

Sweet words (thou sayest) to those that are capable of them : But what is all this to me, that am neither penitent nor believer ? Alas, that

D. 5

which

54.
Com-
plaints of
unrepentance and
unbelief.

which is honey to others, is no better then gall & worm-wood to me, who have not the grace to repent, and believe as I ought. Why wilt thou, my son, be so unwise, and unjust, as to take part with Satan against thine own soul? Why wilt thou be so unthankfully injurious to the Father of mercies, as to deny those graces which his good Spirit hath so freely bestowed upon thee? If thou wert not penitent for thy sins, wherefore are these tears? What mean these sighs, and sobs, and passionate expressions of sorrow which I hear from thee? It is no worldly loss that thus afflicts thee; it is no bodily distemper that thus disquiets thee;

thee: Doubtless, thou art
 foul sick; my son, thy spi-
 rit is deeply wounded within
 thee; and what can thus af-
 fect thy soul; but sin? and
 what can this affection of thy
 soul be for sin, but true peni-
 tence? yea, son, thou sayest,
 I am in-
 deed sorrowful for my sin,
 but not upon the right
 grounds; I grieve for the mi-
 sery that my sin hath brought
 upon me, not for the evil of
 my sin; for the punishment,
 not the offence; for my own
 danger, not for the displeasure
 of my good God. Beware,
 my son, lest an undue humi-
 lity cause thee to belye the
 graces of Gods Spirit: thou
 art no meet judge of thy self,
 whilst thou art under temp-
 tations:

95.
 Com-
 plains of
 a mis-
 grounded
 sorrow fa-
 lified.

tations: Had not thy sorrow
 a relation to thy God, why
 wouldst thou thus sigh ito-
 wards heaven? why would
 thy heart challenge thee for
 unkindness in offending? why
 dost thou cry out of the
 foulness, not onely of the
 petill of thy sin? What is it
 that makes the act of thy sin
 to be sinful, but the offence
 of the Divine Majestie? how
 canst thou then be sorry that
 thou hast sinned, and not
 be sorry that thou hast
 offended? Tell me, What
 is it that thy conscience
 primarily suggests to thee in
 this deep impression of thy
 sorrow? Is it, Thou shalt be
 punished? or is it not rather,
 Thou hast sinned? And were
 it put to thy choice, whether
 thou

thou hadst rather enjoy the
favour of God, with the ex-
tremest smart, than be in his
displeasure with ease; whe-
ther wouldst thou pitch up-
on? Or if liberty were ten-
dred unto thee, that thou
mightst freely sin without
the danger of punishment;
whether doth not thy heart
rise at the condition, as ready
to flee in the face of the of-
ferer? Besides fear and hor-
rour, dost thou not finde an
inward kinde of indignation
at thy miscarriage, and such
an hatred of thy sin, that were
it to be done again, if it were
possible to be hid from God,
and men; and if there were
not an hell to avenge it, thou
wouldst abhor to commit
it. All these are strong con-
victions

victions of the right grounds of thy repentance, and of the wrong which thou doest to thine own soul, in the unjust scruples which thou raisest against it.

§ 6.
*Complain
of the in-
sufficient
measure
of sorrow,
satisfied.*

If the grounds (thou saist) of my repentance be right, yet the measure is insufficient: I am sorrowful for my sins, but not enough: An effectual grief for sin should be serious, deep, hearty, intensive; mine is slight, and superficial: I sigh, but my sighs come not from the bottom of an humbled heart: I can sometimes weep, but I cannot pour out my self into tears: I mourn, but I do not dwell upon my sorrow. My son, thou hast to do with a God, which in all the dispositions

of

of our soul regards truth, and not quantity: If he find thy remorse sound, he stands not upon measure: He doth not mete out our repentance by inches, or by houres; but where he findes sincerity of penitence, he is graeiously indulgent: Look upon David, and acknowledge his sin formidably hainous; no lesse then adultery seconded with inebriation and murder; yet no sooner did he in a true compunction of heart cry *Peccavi, I have sinned against the Lord;* then he heares from the same mouth that accused him, *The Lord also hath put away thy sin, thou shalt not die:* you doe not hear of any tearing of hair, or rending of garments, or knockings of brest,

2 Sam. 12

13.

breast, or lying in sackcloth and ashes; but only a penitent confession availing for the expiation of so grievous crimes. Thou art deceived, if thou thinkest God delights in the misery and afflictedness of his creature: So far only is the grief his dear ones pleasing unto him, as it may make for the health of their souls, in the due sensibleness of their sin, in their meet capacity of mercy. I do not, with some Casuists, flatter thee with an opinion of the sufficiency of any slight attrition, and empty wishes that thou hadst not sinned; doubtless, a true contrition of spirit, and compunction of heart, are necessarily required to a saving repentance; and these,

these, wert thou but an indifferent censurer of thine own waies; thou couldst not choose but finde within thy selfe, why else is thy countenance so dejected, thy cheeks pale, and watered so with thy teares, thy sleeps broken, thy meales stomacklesse? wherefore are thy so sad be-moanings, and vehement de-precations? But after all this, be thou such as thou accusest thy selfe, defective in the measure of thy repen-tance; dost thou rest conten-ted in this condition? dost thou not complain as if it as thy greatest misery? Art thou not heartily sorry that thou canst be no more sorry for thy sin? Comfort thy selfe, my son, even this, this alone

is

is an acceptable degree of repentance : Our God, whose will is his deed, accounts ours so ; What is repentance but a change of minde from evil to good ? and how sensible is this change, that thou who formerly delightedst in thy sinne, now abhorrest it, and thy selfe for it ; and art yet ambitious of more grief for being transported into it ? Let not the enemy of thy soule, who desires nothing more then to make thee perfectly miserable, win so much of thee, as to render thee unsatisfied with the measure of that penitence which is accepted of thy God ; rather turn thine eies from thy sins, and look up to heaven, and fasten them there upon thine
all

all-sufficient Mediator at the right hand of Majesty; and see his face smiling upon thine humbled soul, and perfectly reconciling thee to his eternall Father; as being fully assured, *That being justified by faith, we have peace with God, through our Lord Jesus Christ; By whom also we have access by faith into this grace wherein we stand, and rejoyce in the hope of the glory of God.*

Yea, there, there, thou sayest, is the very core of all my complaint; I want that faith that should give me an interest in my Saviour, and afford true comfort to my soule, and boldnesse, and access with confidence to the throne of grace; I can for-

row

Rom. 5.
2, 3.

§. 7.
Complaint
of the
want of
faith, sa-
tisfied.

Ephes. 3.
12.

Rom. 15.
3.

row, but I cannot beleeeve :
My grieve is not so great as
my infidelity : I see others
full of joy and peace in beliee-
ving ; but my earthen heart
cannot raise it selfe up to a
comfortable apprehension of
my Saviour ; so as, me thinks,
I dwell in a kinde of discon-
solate darknesse, and a sad
lumpishnesse of unbeloef ;
wanting that lightsome assu-
rance which others professe
to finde in themselves. Take
heed, my son, lest whiles thou
art too querulous, thou prove
unthankfull ; and lest whiles
thine humbleness dispareges
thy self, thou make God a
loser : Many a man may have
a rich mine lying deep in his
ground which he knowes not
of ; There are shells that are
inwardly

inwardly furnished with
pearles of great price, and are
not sensible of their worth :
This is thy condition; thou
hast that grace which thou
complaineſt to want : It is no
measuring of thy ſelfe by
ſenſe, eſpecially in the time
of temptation; Thou couldſt
not ſo feelingly bemoan the
want of faith if thou haſt
it not ; Deny it if thou
canſt, thou aſſenteſt to the
truth of all the gracious pro-
miſes of God ; thou acknow-
ledgeſt he could not be him-
ſelfe if he were not a true
God; yea truth it ſelfe. Thou
canſt not doubt but that he
hath made ſweet promiſes of
free grace and mercy to all
penitent ſinners; thou canſt
not but grant that thou art
finfull

finfull enough to need mercy,
and sorrowfull enough to de-
fire and receive mercy: Canst
thou but love thy selfe so
well, as that when thou seest
a pardon reached forth to
thee to save thy soule from
death, thou shouldst doe any
other then stretch forth thy
hand to take it? Lo, this hand
stretched forth is thy faith,
which so takes spirituall hold
of thy Saviour, that it cals not
thy sense to witnesse. As for
that assurance thou speakest
of, they are happy that can
truly feel, & maintain it; and
it must be our holy ambition
(what we may) to aspire unto
it; but that is such an height
of perfection, as every travel-
ler in this wretched pilgri-
mage, cannot, whiles he is in
this

this perplexed, and heavy way, hope to attain unto: It is an unsafe and perillous path, which those men have walked in, who have been wont to define all faith by assurance; Should I lead thee that way, it might cost thee a fall; so sure a certainty of our constant and reflected apprehension of eternall life, is both hard to get, and not easie to hold unmovably; considering the many and strong temptations that we are subject unto in this vale of misery and death: Should faith be reduced to this triall, it would be yet more rare then our Saviour hath foretold it: For, as many a one boasts of such an assurance, who is yet failing of a true faith, (hugging

down

a

a vain presumption in stead of
 it) so many a one, also, hath
 true faith in the Lord Iesus,
 who yet complains to want
 this assurance. Canst thou
 in a sense of thine owne mis-
 ery, close with thy Saviour?
 canst thou throw thy self into
 the arms of his mercy? canst
 thou trust him with thy soule
 and repose thy self upon him
 for forgiveness and saluati-
 on? canst thou lay thy self
 before him as a miserable ob-
 ject of his grace and mercy?
 and when it is held forth to
 thee, canst thou lay some
 (though weak) hold upon it?
 Labour what thou mayst for
 further degrees of strength
 daily; set not up thy rest in
 this pitch of grace; but, cheer
 up thy self, my son, even thus
 much

much faith shall save thy soul: Thou believest; and he hath said it, that is Truth it self; *He that believeth on the Son, hath everlasting life.*

Joh. 3.
36.

I know, thou sayest, that Jesus Christ came into the world to save sinners; And that *whosoever believeth in him, shall not perish, but have eternal life*. Neither can I deny, but that in a sense of my own sinful condition, I do cast my self in some measure upon my Saviour, and lay some hold upon his All sufficient Redemption: But alas, my apprehensions of him are so feeble, as that they can afford no sound comfort to my soul. Courage, my son; were it that thou lookedst to be justified, and saved by the

§ 8.
*Complaint
of the
weakness
of faith,
satisfied.*
Joh. 3.
15.

E power

power of the very act of thy faith, thou hadst reason to be disheartened with the conscience of the weakness thereof: but now that the vertue and efficacie of this happie work is in the object apprehended by thee, which is the infinite merits and mercy of thy God and Saviour, (which cannot be abated by thine infirmities) thou hast cause to take heart to thy self, and chearfully to expect his salvation. Understand thy case aright: Here is a double hand that helps us up towards heaven: our hand of Faith lays hold upon our Saviour; our Saviours hand of mercy and plenteous redemption lays hold on us: our hold of him is feeble, and easily

ly loosed ; his hold of us is strong, and irresistible. Comfort thy self therefore, in this, with the blessed Apostle ; When thou art weak, then thou art strong ; when weak in thy self, strong in thy Redeemer. Shouldst thou boast of thy strength, and say, Tush, I shall never be moved ; I should suspect the truth and safety of thy condition : now thou bewailest thy weakness, I cannot but encourage and congratulate the happiest estate of thy soul. If work were stood upon, a strength of hand were necessary ; but now, that onely taking and receiving of a precious gift is required, why may not a weak hand do that as well as a strong ? as well, though

E 2

not

not as forcibly. Be not therefore dejected with the want of thine own power, but comfort thy self in the rich mercies of thy blessed Redeemer.

§ 9.

*Complaint
of incon-
sistency, and
desertion,
answered.*

Now thou saist; Sometimes, I confess, I finde my heart at ease, in a comfortable reliance on my Saviour; and being well resolv'd of the safety of my estate, promise good days to my self; and after the banishment of my former fears, dare bid defiance to temptations: But alas, how soon is this fair weather over? how suddenly is this clear skie over-clouded, and spread over with a sad darkness, and I return to my former heartlesness? Didst thou conceive, my son, that

grace

grace would put thee into a constant, and perpetually-invariable condition of soul, whiles thou art in this earthly warfare? Didst thou ever hear or read of any of Gods prime Saints upon earth, that were unchangeable in their holy dispositions, whiles they continued in this region of mutability? Look upon the man after Gods own heart, thou shalt finde him sometimes so courageous, as if the spirits of all his Worthies were met in his one bosom. How resolutely doth he blow off all dangers, trample on all enemies, triumph over all cross events? Another while thou shalt finde him so dejected, as if he were not the man. One while, *The*

E 3

Lord

Psa. 23. 1

Lord is my Shepherd, I shall
lack nothing : Another while,

42. 14.

Why art thou so sad, my soul,
and why art thou so disquieted

Psal. 3. 6.

within me ? One while, I will
not be afraid for ten thousands
of the people, that have set them-
selves against me round about :

Psal. 17.

8, 9.

Another while, Hide me under
the shadow of thy wings, from
the wicked that oppress me,
from my deadly enemies who
compass me about. One while,

Psa. 26. 3

Thy loving kindness is before
mine eyes, and I have walked in
thy truth : Another while,

Psal. 89.

49.

Lord, where are thy loving
kindnesses ? Yea, dost thou
not hear him with one breath
professing his confidence,
and lamenting his desertion ?

Psa. 30. 7

Lord, by thy favour thou hast
made my mountain to stand
strong :

strong : Thou didst hide thy face, and I was troubled. Look upon the chosen vessel, the great Apostle of the Gentiles, one while thou shalt see him erecting trophies in himself of victory to his God : In all these things we are more than conquerors, through him that loved us : Another while thou shalt finde him bewailing his own sinful condition ; Oh wretched man that I am, who shall deliver me from the body of this death ! One while thou shalt finde him caught up into the third heaven, and there in the Paradise of God : another while thou shalt finde him buffeted by the messenger of Satan, and sadly complaining to God of the violence of that assault. Hear the

Rom. 8

17

Rom. 7

2

E 4

the

The Balm of Gilead, or

Cant. 5.
6.

the Spouse of Christ, (whether the Church in common, or the faithful soul) be-
 moaning her self, *I opened to*
my Beloved, but my Beloved had
withdrawn himself, and was
gone: my soul failed when he
spake. I sought him, but I could
not finde him; I called him, but
he gave me no answer. Thus it
 will be with thee, my Son,
 whiles thou art in this frail
 flesh; the temper of thy soul
 will be, like her partner, sub-
 ject to vicissitudes. Shouldst
 thou continue always in the
 same state, I should more then
 suspect thee. This is the dif-
 ference betwixt Nature and
 Grace, That Nature is still
 uniform, and like it self; Grace
 varies according to the plea-
 sure of the giver: *The Spirit*
breathes

Aph. 3. 8.

breathes when and where it listeth. When therefore thou findest the gracious spirations of the holy Ghost within thee, be thankful to the infinite munificence of that blessed Spirit; and still pray, *Arise, O North, and come thou Southwinde, blowe upon my garden, that the spices thereof may flow out.* But when thou shalt finde thy soul becalmed, and not a leaf stirring in this garden of thine; be not too much dejected with an ungrounded opinion of being destituted of thy God; neither do thou repine at the seasons, or measures of his bounty: that most free and infinitely-beneficent agent, will not be tied to our terms, but will give what, and how,

Cant. 4.

16.

Phil. I. 6.

and when he pleaseth : Onely do thou humbly wait upon his goodness ; and be confident, that he who hath begun his good work in thee, will perform it until the day of Jesus Christ.

§ 10.
Complaint
of unregeneration,
and dead-
ness in sin,
answered.

It is true (thou saist) if God had begun his good work in me, he would at the last, for his own glories sake, make it up : But for me, I am a man dead in sins and trespasses ; neither ever had I any true life of grace in me : some shew, indeed, I have made of a Christian profession ; but I have onely beguiled the eyes of the world with a meer pretence ; and have not found in my self the truth, and solidity of those heavenly virtues whereof I have made a formal

formal ostentation. It were pity, my son, thou shouldst be so bad as thou makest thy self: I have no comfort in store for hypocritie; no disposition can be more odious to the God of truth; in so much as when he would express his utmost vengeance against sinners, he hath no more fearful terms to set it forth, then *I will appoint him his portion with the hypocrites.* Were it thus with thee, it were more then high time for thee to resolve thy self into dust and ashes, and to put thy self into the hands of thine Almighty Creatour, to be moulded anew by his powerful Spirit; and never to give thy self peace, till thou findest thy self renewed in the spirit

Mat. 24.
51.

Eph. 4.
23.

spirit of thy minde. But in the mean while, take heed lest thou be found guilty of mis-judging thine own soul; and mis-prising the work of Gods Spirit in thee. God hath been better to thee, then thou wilt be acknownd of. Thou hast true life of grace in thee, and for the time perceivest it not. It is no heed to take of the doom thou passest upon thy self in the hour of temptation. When thy heart was free, thou wert in another minde, and shalt upon better advice return to thy former thoughts. It is with thee, as it was with *Eutychus*, that fell down from the third loft, and was taken up for dead; yet for all that, his life was in him. We have known

known those who have lien
long in trances, without any
perception of life; yea, some
(as that subtil *Faustus Duns*
Scotus) have been put into
their graves for fully dead,
when as yet their soul hath
been in them, though unable
to exert those faculties which
might evince her hidden pre-
sence. Such thou mayest be,
at the worst: yea, wert thou
but in charity with thy self,
thou wouldest be found in a
much better condition. There
is the same reason of the na-
tural life, and the spiritual:
Life, where it is, is discerned
by breathing, sense, motion:
Where there is the breath of
life, there must be a life that
sends it forth: If then the
soul breathes forth holy de-
sires,

fires; doubtles there is a life
whence they proceed. Now
deny, if thou canst, that thou
hast these spiritual brea-
things of holy desires within
thee? Dost thou not many
a time sigh for thine own
insensateness? Is not thine
heart troubled with the
thoughts of thy want of
grace? Dost thou not truly
desire that God would renew
a right spirit within thee?
Take comfort to thy self; this
is the work of the inward
principle of Gods Spirit
within thee: as well may a
man breathe without life, as
thou couldst be thus affected
without grace: Sense is a
quick discrier of life: pinch
or wound a dead man, he feels
nothing; but the living per-
ceiveth

cciveth the easiest touch. When thou hast heard the fearful judgements of God denounced against sinners, and laid home to the conscience, hast thou not found thy heart pierced with them? hast thou not shrunk inward, and secretly thought, How shall I decline this dreadful damnation? When thou hast heard the sweet mercies of God laid forth to penitent sinners, hath not thy heart silently said, Oh that I had my share in them! When thou hast heard the Name of Christ blasphemed, hast thou not felt a secret horror in thy bosom? All these argue a true spiritual life within thee. Motion is the most perfect discoverer of life: He

The Balm of Gilcad, or

He that can stir his limbs, is surely not dead: The feet of the soul are the Affections: Hast thou not found in thy self an hate and detestation of that sin whereinto thou hast been miscarried? Hast thou not found in thy self a true grief of heart for thy wretched indisposition to all good things? Hast thou not found a secret love to, and complacency in those whom thou hast thought truly godly and conscionable? Without a true life of grace, these things could never have been: Are not thine eyes and hands many times lifted up in an imploration of mercy? Canst thou deny that thou hast a true, though but weak appetite to the means, and further degrees

degrees of grace? What can this be but that hunger and thirst after righteousness, to which our Saviour hath pronounced blessednesse? Discomfort not thy selfe too much, my son, with the present disappearance of grace; during the hour of thy temptation; it is no otherwile with thee, then with a tree in winter season, whose sap is run down to the root; wherein there is no more shew of the life of vegetation by any buds or blossomes that it might put forth, then if it were stark dead; yet when the Sun returns, and sends forth his comfortable beames in the spring, it burgeons out afresh, and bewraies that vitall iuyce which lay long hidden in the earth:

earth : No otherwise then
with the hearth of some good
huswife, which is towards
night swept up, and hideth
the fire under the heap of her
ashes, a stranger would think
it were quite out; here is no
appearance of light, or heat,
or smoak, but by that time she
hath stirred it up a little, the
bright gleeds shew them-
selves, and are soon raised to
a flame : Stay but till the
spring, when the Sun of right-
teousnesse shall call up thy
moisture into thy branches ;
stay but till the morning,
when the fire of grace, which
was raked up in the ashes,
shall bee drawne forth and
quickned, and thou shalt find
cause to say of thy heart, as
Jacob said of his hard lodging,
Surely

Surely the Lord is in this place and I knew it not; Onely doe thou, not neglecting the meanes, wait patiently upon Gods leasure; stay quietly upon the bank of this Bethesda, till the Angel descend and move the water.

I could gladly, thou saist, attend with patience upon God in this great and happy work of the excitation of grace, were I but sure I had it; could I be but perswaded of the truth of my conversion; but it is my great misery that here I am at a sad and uncomfortable losse; for I have been taught that every true convert can designe the time, the place, the meanes, the manner of his conversion; and can shew how neare hee was brought

Gen 28.
16.

§. II.
*Complaint
of the in-
sensible-
ness of the
time and
meanes of
conversion.*

brought to the gates of death, how close to the very verge of hell, when God by a mighty and out-stretched arme snacht him away, in his own sensible apprehension, from the pit, and suddenly rescued him from that damnation; and put him into a new state of spirituall life, and undefaileable salvation: All which I cannot do; not finding in my selfe any such sudden and vehement concussion, and heart-breaking; any such forcible, and irresistable operation of Gods Spirit within me, not being able to design the Sermon that converted me, or those particular approaches that my soule made towards an hardly-recovered desperation. My son, it is not safe
for

for any man to take upon him
to set limits to the wayes of
the Almighty; or to prescribe
certain rules to the procee-
dings of that infinite Wise-
dome; That most free, and
all-wise agent will not be ty-
ed to walk alwaies in one
path; but varies his courses
according to the pleasure of
his own will: One man hee
calls suddenly, another by
leisure; one by a kinde of
holy violence, as hee did
S. Paul; another by sweet so-
licitations, as Philip, Narba-
nel, Andrew, Peter, Matthew;
and the rest of the Apostles;
One man he drawes to hea-
ven with gracious invitati-
ons, another he drives thither
by a strong hand; we have
known those who having
mis-

mispent their yonger times in notoriously lewd and debauched courses, living as without God, yea, against him, have been suddenly heart-stricken with some powerfull denunciation of judgement, which hath so wrought upon them that it hath brought them within sight of hell; who after long and deep humiliation, have been raised up through Gods mercy, to a comfortable sense of the divine favour, and have proceeded to a very high degree of regeneration, and lived, and died Saints: But this is not every mans case: Those who having from their infancy been brought up in the nurture and feare of the Lord; and from their youth have

Eph. 6. 4.

have been trained up under a
 godly and conscionable Mi-
 nistry; where they have
 been continually plyed with
 the effectuall means of grace,
Precept upon precept, line upon
line, here a little, and there a
little; and have by an insen-
 sible conveyance received the
 gracious inoperations of the
 Spirit of God, (though not
 without many inward strifes
 with temptations, and sad fits
 of humiliation for their par-
 ticular failings) framing them
 to all holy obedience, these
 cannot expect to finde so sen-
 sible alterations in them-
 selves; As well may the child
 know when he was naturally
 born, as these may know the
 instant of their spirituall re-
 generation; and as well may
 they

Isai. 28.

10.

8a .III
ot

they see the grasse to grow, as they can perceive their insensible increase of grace : It is enough that the child attaining to the use of reason, now knowes that he was born : and that when wee see the grasse higher then we left it, we know that it is growne. Let it then suffice thee, my son, to know, that the thing is done, though thou canst not define the time, and manner of doing it : Be not curious in matter of particular perceptions, whiles thou mayst be assured of the reality & truth of the grace wrought in thee : Thou seest the skillfull Chirurgeon, when hee will make a fontnell in the body of his patient, he can do it either by a sudden incision,

or

or by a leasurely corrosive ;
both sort to one end ; and
equally tend towards health :
trust God with thy self, and
let him alone with his own
work : what is it to thee
which way he thinks best
to bring about thy salva-
tion ?

All were safe, thou saist ; if
onely I could be ascertained
of mine election to life : I
could be patient, for I might
be sure : But, wretched man
that I am, here, here I stick :
I see others walk confidently,
and comfortably, as if they
were in heaven already ;
whereas I droop under a con-
tinual diffidence, raising up in
my self daily new arguments
of my distrust : could my heart
be settled in this assurance,

§ 12.
Complaint
of irreso-
lution, and
uncertain-
ty in mat-
ter of our
election,
answered.

-ibto

F

nothing

nothing could ever make me other then happie. It is true, my son, that as all other mercies flow from this of our election, so the securing of this one, involves all other favours that concern the well-being of our souls. It is no less true, that our election may be assured, else the holy Ghost had never laid so deep a charge upon us, to do our utmost endeavour to ascertain it: and we shall be much wanting to our selves, if hearing so excellent a blessing may be attained by our diligence, we shall slacken our hand, and not stretch it forth to the height, to reach that crown which is held out to us: But withal, it is true, that if there were not difficulty more then

ordin

ordi-

ordinary in this work, the Apostle had not so earnestly called for the utmost of our endeavour to effect it. Shortly, the truth is, in all Christianity there is no path, where in there is more need of treading warily, then in this : on each side is danger and death; Security lies on the one hand, Presumption on the other : the miscarriage either way, is deadly. Look about thee, and see the miserable examples on both kindes : some walk carelessly, as if there were no heaven; or if there were such a place, yet, as if it nothing concerned them : their hearts are taken up with earth ; neither care nor wish to be other then this world can make them : *The god of*

F. 2

this

2 Pt. 1. 10.

Ecclesi. 10. 7.

2 Cor. 4.

4.

*this world hath blinded their
minds that believe not.*

Some others walk proudly,
being vainly puffed up with
their own ungrounded ima-
ginations, as if they were al-
ready invested with their
glory; as if, being rapt up
with the chosen vessel into
the third heaven, they had
there seen their names recor-
ded in the book of life; where
as this is nothing but an illu-
sion of that lying spirit, who
knows the way to keep them
for ever out of heaven, is, to
make them believe they are
there. It must be thy main
care to walk even, in a just
equidistance from both these
extremes, and so to compose
thy self, that thou maist be
resolute without presumpti-
on,

on, and careful without diffidence. And first, I advise thee to abandon those false Teachers, whose trade is to improve their wits for the discomfort of souls, in broaching the sad doctrines of uncertainty and distrust: Be sure, our Saviour had never bidden his disciples to rejoyce that their names are written in heaven, if there had not been a particular enrolment of them; or if that Record had been alterable; or if the same Disciples could never have attained to the notice of such inscription. Neither is this a mercy peculiar to his domestick followers alone, but universal to all that shall believe through their word, even thou and I are

Luk. 10
20.

F 2

spoken

spoken to in them, so sure as we have names, we may know them registred in those eternal Records above. Not that we should take an *Aceſus* his Ladder, and climb up into heaven, and turn over the book of Gods secret counsels, and read our selves designed to glory: but that as we by experience see that we can by reflections see and read those Letters, which directly we cannot: So we may do here, in this highest of spiritual objects. The same Apostle that gives us our charge, gives us withal our direction: *Wherefore* (saith he) *brethren, give all diligence to make your calling and election sure* 3. (*Διὰ τῶν ἔργων*, as divers copies read it,) *by good works.*)

For

2 Pet. 1.
10, 11.

For if ye do these things, ye shall never fall : For so an entrance shall be ministred to you abundantly into the everlastings Kingdom of our Lord and Saviour Jesus Christ. Lo, first our Calling, then our Election; not that we should begin with heaven, and thence descend to the earth; (it is enough for the Angels on that celestial Ladder of Jacob, to both descend, and ascend;) but that we should from earth ascend to heaven; from our Calling to our Election: as knowing that God shews what he hath done for us above, by that which he hath wrought in us here below. Our Calling therefore first, not outward, and formal, but inward, and effectual.

Qual. The Spirit of God hath a voice, and our soul hath an ear: that voice of the Spirit speaks inwardly, and effectually to the ear of the soul, calling us out of the state of corrupt Nature, into the state of Grace; out of darkness into his marvellous light. By thy calling therefore maist thou judge of thine election: God never works in vain; neither doeth he ever cast away his saving graces, (what ever become of the common;) But *whom he did predestinate, them also he called; and whom he called, them he justified; and whom he justified, them also he glorified.* This doubtless, thou saist, is sure in it self; but how is it assured to me? *Resp.* That
 1st B which

Rom. 8.

30.

which the Apostle addes, (as it is read in some copies) *By good works*, (if therein we also comprehend the acts of believing, and repenting) is a notable evidence of our election. But not to urge that clause, which (though read in the vulgar) is found wanting in our editions; the clear words of the Text evince no less. For, if ye do these things, ye shall never fall: here is our negative certainty. And for our positive; So, an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ: Lo, if we shall never fall, if we shall undoubtedly enter into the Kingdom of Christ; what possible

2 Pet. 1.
5, 6.

scruple can be made of the blessed accomplishment of our election? What then are these things; which must be done by us? Cast your eyes upon that precious chain of graces which you shall finde stringed up in the fore going words; If you adde to your faith; vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charitie. If you would know what God hath written concerning you in heaven, look into your own bosom, see what graces he hath there wrought in you: Truth of grace (saith the diuine Apostle) will make good the

the certainty of your election. Not to instance in the rest of that heavenly combination; do but single out the first and the last, Faith and Charity: For Faith, how clear is that of our Saviour, *He that believeth in him that sent me, hath everlasting life, and shall not come into condemnation; but hath passed from death to life.* Lo, what access can danger have into heaven? All the peril is in the way: now the believer is already passed into life: This is the grace, by which *Christ dwells in our hearts*; and whereby we have communion with Christ, and an assured testimony of, and from him: For, *he that believeth in the Son of God, hath the witness*

2. doct.
23. 11

Joh. 5.
24.

Eph. 3.
17

4. doct.
21

1 Joh. 5.
10

109 A

1 Joh. 5.
11, 12.

1 Joh. 5.
11, 12.

1 Joh. 4.
19.

1 Joh. 4.
19.

1 Joh. 4.
19.

in himself : And what witness is that ? *This is the record, that God hath given us eternal life ; and this life is in his Son. He that hath the Son, hath life.* O happie and sure connexion ! Eternal life first ; This life eternal is in and by Christ Jesus ; This Jesus is ours by faith ; This faith witnesseth to our souls our assurance of life eternal. Charity is the last ; which comprehends our love both to God and man : for from the reflection of Gods love to us, there ariseth a love from us to God again : The beloved Disciple can say, *We love him, because he loved us first ;* and from both these, resulteth our love to our brethren : Behold, so full an evidence, that the

Apo-

Apostle tells us expressly,
 That we know we are passed
 from death to life, because we love
 the brethren. For the love of
 the Father is inseparable
 from the love of the Son:
 He that loveth him that begets,
 loves him that is begotten of him.
 Now then, my son, deal un-
 partially with thine own
 heart; ask of it seriously, as
 in the presence of the search-
 er of all hearts. Whether
 thou dost not finde in thy self
 these unfailing evidences of
 thine election? Art thou not
 effectually (though not per-
 fectly) called out of the
 world and corrupt nature?
 Dost thou not inwardly ab-
 hor thy former sinfull
 ways? Dost thou not think
 of what thou wert with dete-
 station?

1 Joh. 3.
14.

1 Joh. 5.1

2. Joh. 1.
7. 8.

station? Dost thou not heartily desire and endeavour to be in all things approved to God, and conformed to thy Saviour? Dost thou not gladly cast thy self upon the Lord Jesus, and depend upon his free all-sufficiency for pardon and salvation? Dost thou not love that infinite goodness, who hath been so rich in mercies to thee? Dost thou not love and bless those gleams of goodness which he hath cast upon his Saints on earth? In plain terms, Dost thou not love a good man because he is good? Comfort thy self in the Lord, my son; let no fainting qualms of fear and distrust possess thy soul. Faithful is he that hath called thee; who will

1 Thes. 5
24.

will also preserve thy whole spirit, and soul, and body blameless unto the coming of our Lord Jesus Christ.

1 Thes. 5
23.

Comfort against Temptations.

THOU art haunted with Temptations: that which the Enemy sees he cannot do by force or fraud, he seeks to effect by importunity. Can this seem strange to thee, when thou seest the Son of God in the Wilderness forty days and forty nights under the hand of the Tempter? He that durst thus set upon the Captain of our salvation, God blessed for ever; how shall he spare frail flesh and blood? Why should that Saviour

S. 1.
Christ himself
assaulted:
our trial
is for our
good.

Heb. 2.
10.

viour of thine (thinkest thou)
 suffer himself to be tempted,
 if not to bear thee out in all
 thy temptations? The keys
 of the bottomless pit are in
 his hands; he could have shut
 up that presumptuous spirit
 under chains of darkness, so
 as he could have come no
 nearer to him then hell; but
 he would let him loose, and
 permit him to do his worst,
 purposely, that we might not
 think much to be tempted,
 and that he might foil that
 great enemy for us. Canst
 thou think that he, who now
 sits at the right hand of Ma-
 jestie, commanding all the
 powers of heaven, earth, hell,
 could not easily keep off that
 malignant spirit from assail-
 ing thee? Canst thou think
 him

him lesse merciful then mighty? Would he die to save thee? and will he turn that bandog of hell loose upon thee to worry thee? Dost thou not pray daily to thy Father in heaven, that hee would not lead thee into temptation? If thou knowest thou hast to doe with a God that heareth prayers, oh thou of little faith, why fearest thou? Loe, he that was led by his own divine Spirit into the Wildernesse to bee tempted of that evill Spirit, bids thee pray to the Father that he would not lead thee into temptation; as implying that thou couldst not goe into temptation, unlesse he led thee; and whiles he that is thy Father leads thee, how canst

James i.

13.

canst thou miscarry ? Let no man when he is tempted, say, I am tempted of God, for God can not be tempted with evil, neither tempteth hee any man : God tempteth thee not, my sonne, yet know, that being his, thou couldst not be tempted without him ; both permitting, and ordering that temptation to his owne glory, and thy good. That grace which thy God hath given thee, he will have thus exercised, thus manifested ; So wee have known some indulgent Father, who being assured of the skill and valour of his dearest son, puts him upon Tiltings, and Barriers, and publique Duels, and looks on with contentment, as well knowing that hee will come off with

with honour : How had we known the admirable continency of good *Joseph*, if hee had not been strongly solicited by a wanton Mistresse ? How had we known *Dauids* valour, if the Philistims had not had a Giantly Challenger to encounter him ? How had we knowne the invincible piety of the three Children, if there had not been a Furnace to try them ? or of *Daniel*, if there had been no Lions to accompany him ? Be confident, thy glory shall be according to the proportion of thy triall; neither couldst thou ever bee so happy, if thou hadst not been beholden to temptations. : *How*

S. 2.
The powerfull assistance of
Gods Spirit, and the
example
of S.
Paul.

Eph. 6.
12.

How often (thou saist) have I beaten off these wicked suggestions, yet still they turn upon me again, as if devils invited them, as if they meant to tire me with their continual solicitations; as if I must yeeld, & be overlaid, though not with their force, yet with their frequency? Know, my sonne, that thou hast to doe with spirituall wickednesses, whose nature is therefore unwearable, as their malice unsatisfiable: Thou hast a spirit of thine owne, and besides, God hath given thee of his; so as hee lookes thou shouldst, through the power of his gracious assistance, match the importunity of that evill spirit, with an indefatigable resistance: Be strong there-

Eph. 6.
10, 11, 13.

2 Cor.
12. 7.

Verse 8,
9.

therefore in the Lord, and in
the power of his might; and put
on the whole armour of God, that
thou mayest be able to withstand
in the evill day, and having
done all to stand. Look upon
a stronger Champion then
thy selfe; the blessed Apostle;
thou shalt finde him in thine
owne condition; see the mis-
senger of Satan sent to buffet
him; and he did it to purpose;
how soundly was that chosen
vessell buffeted on both sides;
and how often? Thrice hee
besought the Lord that it
might depart from him; but
even yet it would not be; the
temptation holds; onely a
comfort shall countervaille it;
My grace is sufficient for thee,
for my strength is made perfect
in weaknesse. It is not so much
to

James 1.
2.

to be considered how hard thou art laid at, as how strongly thou art upheld: How many with the blessed Martyr *Theodorus*, have upon racks and gibbets found their consolations stronger then their pains? Whiles therefore the goodnesse of thy God sustaines, and supplies thee with abundance of spirituall vigour and refreshment answerable to the worst of thine assaults, what cause hast thou to complain of suffering? The advice is high and heroi- call, which the Apostle *James*, gives to his Compatriots; *My brethren, count it all joy, when ye fall into divers temptations*; Let those temptations be rather trials by afflictions, then suggestions of sin; yet even

even those overcome yeeld
 no small cause of triumph ;
 for by them is our faith no
 lesse tried, and the trying of
 our faith worketh patience ;
 and the perfect work of pati-
 ence is a blessed entirenesse of
 grace ; The number of ene-
 mies addes to the praise of
 the victory ; To overcome
 single temptations is com-
 mendable, but to subdue
 Troopes of temptations is
 glorious.

Alas, thou saist, I am over-
 laid not with multitudes one-
 ly, but with power : In all
 challenges of Duels, there is
 wont to be respect had to the
 equality both of the Com-
 batants and weapons ; But
 woe is me, how am I over-
 matched ! For me, I am a
 weak

§ 3.
 The re-
 strain of
 our spiri-
 tuall ene-
 mies, and
 their over-
 matching
 by the
 power of
 God.

Eph. 6.

12.

Amos 2.

9.

weak wretch ; and we wrestle
 not against flesh and blood, but
 against Principalities and pow-
 ers ; against the rulers of the
 darknesse of this world, against
 spirituall wickednesse in heaven-
 ly places : Behold, the Amorite,
 whose height is like the height
 of the Cedars, and their strength
 as the strength of oaks : What
 are we but poor pismires in
 the valley, to these men of
 measures ? Who can stand
 before these sonnes of Anak ?
 I did not advise thee, my son,
 to be strong in thy self ; alas,
 we are all made up of weak-
 nesse : One of those powers
 of darknesse were able to sub-
 due a whole world of men ;
 but to bee strong in the Lord,
 whose lowest Angel is able
 to vanquish a whole hell of
 Devils ;

Devils ; and in the power of his might ; who commandeth the most furious of those infernal spirits to their chains : Wo were us, if we were left in our own hands ; there were no way with us but foiling, and death : But, *our help is in the Name of the Lord, who hath made heaven and earth.* The Lord is our strength and our shield ; he is our rock and our salvation ; he is our defence, so as we shall not be moved. *It is he that hath girded us with strength unto battel, and that subdueth those that rise up against us.* Take courage therefore to thy self, man ; there cannot be so much difference betwixt thee, and those hellish powers, as there is betwixt them, and the Almighty ;

Psa. 124.
8.

Psa. 28.7

Psal. 62.
2,6.

Psal. 18.
29,40.

G

mighty ;

mighty: their force is finite, and limited by his omnipotence. How fain dost thou think *Jannes* and *Jambres*, the great Magicians of Egypt, by the conjoynd powers of hell, would have made but a Loufe, in an affront to *Moses*? yet they could not. How earnestly was that legion of Devils fain to beg but for leave to prevail over a few Gaderene-swine? How strong therefore soever they seem to thee, yet to him they are so meer weakness, that they cannot so much as move without him. Who can fear a Bear or a Lion, when he sees them chained to their stake? Even children can behold them baited, when they see their restraint. Look not
upon

upon thy self therefore, look not upon them; but look up to that over-ruling hand of the Almighty, who ordaines all their motions to his own holy purposes, and even out of their malice, raises glory to himself, and advantage to his servants.

It is a woful advantage, thou sayst, that I have made of temptations: for, alas, I have been shamefully foiled by them; and what by their subtilty, and what by their violence, have been miscarried into a grievous sin against my God, and lie down in a just confusion of face to have been so miserably vanquished. Hadst thou wanted tears, my son, for thine offence, I should willingly

G 2

have

5. 4.
The advantage that is made to us by our temptations and foils.

The Balm of Gilead, or

have lent thee some : It is indeed a heavie case, that thou hast given thy deadly enemy this cause to triumph over thee, and hast thus provoked thy God : Be thou thorowly humbled under the conscience of thy sin, and be not too sudden in snatching a pardon out of the hand which thou hast offended : be humbled ; but after thou hast made thy peace with God, by a serious repentance, be not disheartened with thy failings ; neither do I fear to tell thee of an advantage to be made, not of thy temptations onely, but even of thy sin : What art thou other then a gamer, if having been beaten down to thy knees, thou hast in an holy indignation risen up, and fought

fought so much the more
valiantly? A wound received,
doth but whet the edge of
true fortitude: Many a one
had never been victorious, if
he had not seen himself
bleed first. Look where thou
wilt, upon all the Saints of
God; mark if thou canst see
any one of them without his
scars: Oh the fearful gashes
that we have seen in the no-
blest of Gods Champions up-
on earth, whose courage had
never been raised so high,
if it had not been out of the
sense of some former discom-
fitures! As some well-spirit-
ed wrestler, therefore, be not
so much troubled with thy
fall, as zealous to repay it
with a more successful grap-
pling. *We know* (saith the bles-

Rom. 8.

28.

fed Apostle) *that all things work together for good to them that love God* : All things ; yea , even those that are worse then nothing, their very sins. The Corinthians offended in their silent connivence at the incestuous person : the Apostles reproof produceth their sorrow: what was the issue ? For behold, *this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you ? yea, what clearing of your selves ; yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge ?* Lo, what a marvellous advantage is here made of one offence ? What hath Satan now gotten by this match ? One poor Corinthian is misled to an

Col. 7.

11.

in-

incestuous copulation: The evil spirit rejoyceth to have got such a prey; but how long shall he enjoy it? Soon after the offending soul, upon the Apostles holy censure is reclaimed; he is delivered over to Satan; that Satan should never possess him. The *Corinthians* are raised to a greater height of godly zeal then ever. *Corinth* had never been so rich in grace, if it had not been defiled with so foul a crime. Say now, whether this be not, in effect, thy case? Shouldst thou ever have so much hated thy sin, if thou hadst not been drawn in to commit it? Shouldst thou have found in thy self so fervent love to thy God, if it had not been out of the sense of his

The Balm of Gilcad, or

his great mercy in remitting it? Wouldst thou have been so wary of thy steps as now thou art, if thou hadst never slipped? Give glory to God, my son; whiles thou givest shame to thy self; and bless him for the benefit that he hath been pleased to make of thine offending him.

But, alas! thou sayst, my case is far worse than it is conceived; I have been more than once miscarried into the same sin: Even after I have made profession of my repentance, I have been transported into my former wickedness: Having washed off my sin (as I thought) with my many tears, yet I have suffered my soul to be defiled with it again. I may not flatter thee,
my

§ 9.
complains
relapses
the sin;
with the
very
proof.

my son ; this condition is dangerous. Those diseases, which upon their first seizure have without any great peril of the Patient received cure, after a recidivation have threatned death. Look upon the Saints of God, thou shalt finde they have kept aloof from that fire wherewith they have been formerly burnt : Thou shalt not finde *Nash* again uncovered through drunkenness in his tent ; thou shalt not finde *Judah* climbing up again to *Tamar's* bed ; Thou shalt not take *Peter* again in the High-Priests hall denying his Master ; or (after *Paul's* reproof) *basking in his dissimulation*. But, tell me, notwithstanding, art thou truly serious with thy God ?

Gal. 2.
11, 12,
13.

G 5. hast

The Balm of Gilead, or

hast thou doubled thine humiliation for the reduplication of thine offence? hast thou sought God so much the more instantly with an unfained contrition of heart? hast thou found thy soul wrought to so much greater detestation of thy sin, as thine acquaintance with it hath been more? hast thou taken this occasion to lay better hold on thy Saviour, and to reinforce the vows of thy more careful and strict obedience? Be of good cheer; this unpurposed reiteration of thy sin, shall be no prejudice to thy salvation. It is one thing for a man to walk on willingly in a beaten path of sin; another thing for a man to be justled out of the way of righteousness.

teousness by the violence of a temptation, which he soon recovers again by a sound repentance. The best cannot but be overtaken with sin : but, *he that is born of God, doth not commit sin* : he may be transported whither he meant not, but he makes not a trade of doing ill : his heart is against that which his hand is drawn unto : and if in this inward strife he be overpowered, he lies not down in a willing yeeldance, but struggles up again, and in a resumed courage and indignation tramples on that which formerly supplanted him. Didst thou give thy self over to a resolved course of sinning, and betwixt whiles shouldst knock thy brest with a formal

1 Joh. 3:
9.

mal God forgive me, I should have no comfort in store for thee, but send thee rather to the Whipping-stock of the Almighty for due correction, if possibly those seasonable stripes may prevent thine everlasting torments. But now, since *what thou hatest, that thou doest; and thou doest that which thou wouldst not; and it is no more than that doest it, but sin that dwells in thee;* cry out as much as thou wilt on the sinfulness of thy sin; bewail thy weakness with a better man than thy self; O wretched man that I am, who shall deliver me from the body of this death? But know, that thou hast found mercy with thy God: thy repeated sin may grieve, but cannot hurt thy

Rom. 7.
15, 16,
17.

Rom. 7.
13.

Rom. 7.
24.

thy soul. Had we to do with a finite compassion, it might be abated by spending it self upon a frequent remission; like as some great river may be drawn dry by many small out-lets: But now that we deal with a God whose mercy is as himself, infinite; it is not the greatness or the number of our offences that can make a difference in his free remissions: That God who hath charged our weak charity *not to be overcome with evil, but to overcome evil with good*, justly scorneth that we should think his infinite and incomprehensible goodness can be checked with our evil. It was not without a singular providence, that Peter came to our Saviour with that

Romans
ul

Mat. 18.
21.

that question in his mouth,
*Lord, how often shall my brother
sin against me, and I forgive
him? till seven times?* that it
might fetch from that blef-
sed Son of God that gracious
answer, for our perpetual di-
rection and comfort, *I say not
unto thee, Until seven times, but
until seventy times seven.* Lord,
if thou wouldst have us sinful
men thus indulgent to one
another, in the case of our
mutual offences; what limits
can be set to thy mercies in
our sins against thee? Be we
penitent, thou canst not but
be gracious.

Mat. 18.
22.

incomprehensible goodness
can be checked with our
evil. It was not without a
special providence, that we
came to our saviour with
that

Comfort

*Comforts against weakness
of grace.*

THou complainest of the weakness of grace; some little stirrings thou feelest of Gods Spirit within thee; but so feeble, that thou canst not finde any solid comfort in them: Thou seest others (thou sayst) whose breasts are full of milk, and their bones moistened with marrow, whiles thou languishest under a spiritual leanness and imbecillity: Thou wantest that vigorous heat of holy affections, and that alacrity in the performance of holy duties, which thou observest in other Christians. I love this complaint of thine, my son; and tell thee,

S. 1.
Comforts from the common condition of all Saints.

Job 21.
24.

thee, that without this thou couldst not be in the way of being happy. Thinkst thou that those whom thou esteemest more eminent in grace, make not the same moan that thou dost? Certainly, they never had any grace, if they did not complain to have too little: Every man best feels his own wants, and is ready to pass secret censures upon himself for that, wherein he is applauded by others: Even the man after Gods own heart can say, *But I am poor and sorrowful*: He was a great King when he said so; it was not meanness in outward estate that troubled him, but a spiritual neediness: for he had before, in the same heavenly Duty, professed,

Psal. 69.
29.

O God, thou knowest my foolishness, and my guiltinesse is not hid from thee: It was an old observation of wise Solomon; There is that maketh himselfe rich, and hath nothing; there is that maketh himselfe poore, yet hath great riches; In this latter rank are many gracious soules, and thine (I hope) for one; who certainly, had never been so wealthy in grace, if they had been concoited of greater store: Even in this sense many a Saint may say with Saint Paul, *When I am weak, then I am strong*. Since the very complaint of weaknesse, argues strength; and on the contrary, an opinion of sufficient grace, is an evident conviction of more emptinesse.

But

Psal. 69.

5.

Prov. 13.

7.

S. 2.
Comfort
from the
improve-
ment of
weak gra-
ces; and
Gods free
distributi-
on.

Pro. 18.

20.

1 Tim. 6.

9.

But suppose thy selfe, so poor as thou pretendest; It is not so much what we have, as how we improve it. How many have we known that have grown rich out of a little, whereas others out of a great stock have run into debt and beggery? Had that servant in the Gospel, who received but one talent, imployed it to the gain of a second, he had been proportionably as well rewarded as he that with five gained ten. In our temporall estate we are warned by the wisest man to take heed of making haste to be rich; and the great Apostle tels us, That he that would be rich falls into many temptations; Surely, there is no small danger also in affecting to be too suddenly

suddenly rich in the endowments of the soule; this cannot but be accompanied with the temptation of an unthankfull distrust; for on the one side, he that beleeves makes not haste; and on the other, we cannot bee sufficiently thankfull for what we have, whiles we doe over-eagerly reach after what wee have not. Tell me, thou querulous Soul, dost thou not acknowledge what thou hast to be the gift of God? And wilt thou not allow the great Benefactor of heaven to dispense his own favours as he pleaseth? If he think fit rather to fill thy vessell with drops of grace, art thou discontented because hee doth not pour out his Spirit upon thee

thee in full vials? If thou have
have any at all, it is more
then he owes thee, more then
thou canst repay him; Take
what thou hast as an earnest
of more; and wait thankfully
upon his bounty for the rest.
Is it not meet in a free gift to
attend the pleasure of the do-
nor? What sturdy, and ill
mannerd beggars are we, if
we will not stay at the doore
till we be served; and grudge
at our almes when it comes?
Look upon the Father of the
faithfull, thou shalt finde him
fourscore and fixe yeares
childlesse; and at last after he
had got an *Ismael*, hee must
wait fourteen yeeres more for
the promised seed; and when
hee had enjoyed him not
much longer then he expect-
ed

ed him, he must then sacrifice him to the giver: Thus, thus my son must our faith be exercised in attendance both for time, and measure of mercy.

Thy graces are weak; yet, if true, discomfort not thy selfe; how many weak bodies have we knowne which with careful tendance, have enjoyed better and longer health, then those that have had bigger limbs, and more brawny armes? neither is it otherwise in the soul; Soundnesse of grace is health; increased degrees of grace make up the strength of that spiritual part; if thou have but this health tenderly observed, thou maist be happy in the enjoying of thy God, although

S. 3.
Comfort
from Gods
acceptation
of
truth, not
quantity.

although more happy in a comfortable sense of a stronger fruition. We have to do with a God that stands not so much upon quantity, as truth of grace; he knowes we can have nothing but what hee gives us, and inables us to improve; and where he sees our wils and endeavours not wanting, he is ready to accept and crown his owne gifts in us: *He will not break the bruised reed, nor quench the smoking flax.*

Mat. 12.
20.

S. 4.

Comfort
from the
variety of
Gods
gifts, and
the ages
and sta-
tures of
grace.

Thou art weak in grace: Be not discouraged, my son, there are all ages, all statures in Christ: Shall the child repine that he is not suddenly grown a man? Shall the Dwarf quarrell that he is not a Giant? Were there a stan-
derd

dard of graces, lesse then
 which would not be accept-
 ed, thou hadst reason to bee
 troubled; but it is so far from
 that, as that our Saviour hath
 encharged, *Suffer little chil-*
dren to come to me, and forbid
them not, for of such is the king-
dom of heaven. In some le-
 gall oblations it pleased God
 to regard time and age; The
 Lamb for the Pasleover, and
 for the peace offering; the
 Bullock for the sin offering
 of *Israel*; have their date as-
 signed; And in divers cases
 he hath called for two Turtle
 Doves, or two young Pige-
 ons: Young Turtles, and old
 Doves, in the mean while,
 (according to our Jewish Do-
 ctors) were unlawfull to bee
 offered; but in our spirituall
 sacrifices

Mat. 19.
14.

Lev. 3. 7.

Lev. 4. 4.

Lev. 1. 14.

Lev. 1. 7.

Lev. 12. 8.

Lev. 15.

14.

sacrifices all ages are equally accepted; He that is eternal regards not time; he that is infinite and almighty regards not statutes; Even the eleventh houre carried the peny as well as the first: and, *Let the weak say, I am strong.*

Ioc 3.
10.

S. 5.

Comfort
from the
safety of
our lea-
surely
progresse
in grace.

It troubles thee that thou hast made so slow progresse in graces; thy desire is to heaven-ward, & thou checkest thy self for no more speed: It is an happy ambition that carries thee on in that way to blessednesse. Quicken thy selfe what thou mayst, with all gracious incitations in that holy course: But know, my son, that we may not alwaies hope to goe thitherward on the spurre, in that passage there are waies that will

will not admit of haste; how many have we known that by too much forwardness have been cast back in their journey, whether through want of breath, or mistaking their way, or mis-placing their steps? I praise thee, that it is the desire of thy soul to *run the way of Gods Commandments*; and do encourage thine holy zeal in speeding that holy race; ever praying thou mayst *so run, as that thou mayst obtain.* But withal, I must tell thee, that, *Blessed is the man that doth but walk in the Law of the Lord.* Whiles thou passest on, though but a footpace, thou art every step nearer to thy glory: so long as thou riddest way, thou art safe: *Blessed is the man whose*
H strength

Psalm 119

32

1 Cor. 9:

24

Psalm 119

Psal. 84.
5, 6, 7.

strength is in thee, O God; whose heart are thy wayes; who passing through the wale of misery, goes on from strength to strength, till he appear before thee his God in Sion.

5. 6.
Comfort
from our
good de-
sires and
labours.

Thy grace is little; but thou wishest and labourst for more; this is a good beginning of heavenly wealth. Here is in a good way to riches, that desires to thrive: Never any holy Soule lost her longing: If thy wishes be hearty and serious, thou hast that which thou cravest, or at least bee sure thou shalt have: If any man lack wisdom, let him aske of God, who giveth to all men liberally, and upbraideth no man, and it shall bee given him. Were with this condition offered us for Worldly

riches, who would be poore
 If we embrace it not in spiri-
 tuall, neither wee distrust the
 promises, nor neglect our own
 mercies. In these temporall
 things, how many have so ea-
 gerly followed the chace of
 the world, that they drive
 over-runne it, and whiles they
 have greedily swallowed
 gain, have been choaked with
 it. but in this better blis-
 sing earnestness of desire,
 and fervour of prosecution,
 was never but answered with
 a gracious impetration. I have
 knowne some and poore in grace,
 but in a humble self-dejection
 on longest for more; know
 that an humble poverty, is
 better then a proud honesty.
 Were thou poore and proud,
 there were no hope of thy

H 2

profi-

Canst thou
 from the
 blessing
 of an
 humble
 poverty.

proficiency : thy false conceit
 lies in the way of thy thrift;
 and many a one had been
 gracious, if they had not so
 thought themselves : but now,
 that thou art meaner in thine
 opinion, then in thine estate,
 who can more justly chal-
 lenge our Saviours blessing,

Mat. 5-3.

*Blessed are the poor in spirit ; for
 theirs is the kingdom of heaven ?*
 Thou art weak in grace ; It
 is thine own fault if thou
 gettest not more strength :
 Wherefore serves that hea-
 venly food of the Word and
 Sacraments, but to nourish
 thy soul to eternal life ? Do
 but eat and digest, and thou
 canst not but grow stronger :
 God will not be wanting to
 thee in an increase of grace,
 if thou be not wanting to
 thy

thy self : He offers his Spirit to thee with the means ; it is thy sinful neglect , if thou separate them : Thou knowest in whose hands is the staff of bread ; pray that he who gives thee the food and the mouth , would also give thee appetite , digestion , nourishment.

Thy grace is weak : It concerns thee so much the more to be cautious in avoiding occasions of temptation. He that carries brittle glasses , is chary of them , that they take not a knock ; whereas strong metal fears no danger. He that hath but a small Rush-candle , walks softly and keeps off every air . Thou art weak , thy God is strong : Dost thou not see the feeble

child

H 3

child

S. B.
An Incir-
ments to
more cau-
tion, and
faster ad-
herence to
God.

childe that findes hee cannot
 goe alone, how fast he clings
 to the hand of his mother,
 more trusting to her helpe,
 then his owne strength; Doe
 thou so to thy God, and say
 with the blessed Psalmist;
*Hold up my goings in thy pathes,
 that my footsteps slip not; Hold
 thou mee up, and I shall bee safe;
 Uphold me according to thy Word,
 that I may live, and let me not bee
 ashamed of my hope.* Peter was a
 bold man, that durst step forth
 and set his foot upon the li-
 quid face of the waters; but
 he that ventured to walk there,
 upon the strength of his faith,
 when hee felt the stiffe winde,
 and saw the great billow, be-
 gan to sinke in his weaknesse;
 but no sooner had Jesus
 stretched forth his hand, and
 said, *Arise* H caught

Psal. 17.

Psal. 119.

117.

116.

Mat. 14.

9, 30, 31

caught him, then he takes courage, and walks now with the same confidence upon the Sea, that hee wont to walk on the Land: Together with a check, hee receives more supportation from Christ, then his owne legges could afford him. Feare no miscarriage through thine own weaknesse, whiles thou art held up by that strong helper.

was a wife man
was fit for every good man
to fear even a little reproach
A good thing is no less
wondered for the time

then with a full crime
This is a love call
and such a saying
which there is no power
and for the
H 4 Com
hardly any remedy: which
cence is left in the world

*Comforts against Infamy
and Disgrace.*

§ 2.
Comforts
from like
sufferings
of the ho-
liest, yea,
of Christ
himself.

NEXT to our body and
soul, is the care of our
reputation ; which whose
hath lost, is no better then
civilly dead. Thou sufferest
under a publike infamy, I
do not ask how justly : He
was a wise man that said, It
was fit for every good man
to fear even a false reproach :
A good name is no less
wounded for the time with
that, then with a just crimi-
nation. This is a sore evil,
my son, and such, as against
which there is no preserva-
tive, and for which there is
hardly any remedy : Inno-
cence it self is no antidote
against

against evil tongues: Neither greatness nor sanctity can secure any man from unjust calumny. Might that be any ease to thy heart, I could tell thee of the greatest of Kings, and holiest of Saints, that have grievously complained of this mischief, and yet were not able to help themselves: Thou hast the company of the best that ever the earth bore, if that may be any mitigation of thy misery: Yea, what do I speak of sinful men, whose greatest purity might be blurred with some imperfections? Look upon the Lord of life, the eternal Son of the ever-living God, God clothed in flesh; and see whether any other were his lot, whiles he

H 5

sojourned

Mat: 11:
19:

Mat: 12:
24:

Jo. 19. 12

Mat: 26:
65:

Job: 10:
20:

Mat: 27:
63:

sojourned: in this Region of mortality; Dost thou not heare him for his gracious sociablenesse, branded as a man gluttonous, a Wine-bibber, a friend of Publicanes and Sinners? Dost thou not heare him for his powerfull and mercifull cure of Demoniacs, blazoned for a fellow that casts out Devils through Beelzebub the Prince of the Devils? Dost thou not heare him sclandred to death for treason against Cesar, and blasphemy against God? Dost thou not heare the multitude say, Hee is mad, and hath a Devil? Dost thou not heare him after his death charged with Imposture? And can there bee any worse names then Glutton, Drunkard, Con-

Conjurer, Traytor, Blasphemer, Madman, Demoniacke, Impostor &c. Who now can henceforth thinke much to bee sclandered with meaner crimes, when hee heares the most holy Sonne of God, in whose mouth was no guile, & in whom the Prince of this world could finde nothing, laden with so hainous calumniationes?

Thou art smitten with a foule tongue, I marvell not if it goe deep into thy soule. That man gave a high praise to his sword, that said it was sharper then sclander. And if a rasour be yet sharper, such did David finde the Edomites tongue. And if these weapons reach not byer faire enough, he found both spears

Joh: 14:

30:

§ 1.

Comfort of
our re-
surrection
God.

Pl: 52: 25

Pl: 57: 4:

and

and arrows in the mouthes
of his traducers. Lo, thou
art but in the same case with
the man after Gods own
heart: What shouldst thou
do, but for *David's* complaint,
make use of *David's* remedy?

Psal. 57.

23.

I will cry unto God most high,
unto God that performeth all
things for me: He shall send
from heaven, and save me from
the reproach of him that would
slandere me up: God shall send
forth his mercy and his truth.
Do by thy slander, as *Eze-
kiah* did by the railing lines
of *Rabshakeh*, spread them be-
fore the Lord, and leave thy
quarrel in the just hands of
that great arbiter of heaven
and earth, who will be sure
in his good time to revenge
thy wrong, and to clear thine
inno-

innocence, and will requite thee good for these causeless curses.

2 Sam. 16
12.

In the mean while, thou sayst, I stand blemished with an odious aspersions; my name passes thorow many a foul mouth. Thou hearest, my son, what some others say, but what dost thou hear from the bird in thy bosom? If thy conscience acquit thee, and pronounce thee guiltless, obdure thy fore-head against all the spight of malice: What is ill fame, but a little corrupted, unfavoury breath? Do but turn away thine ear, that thou receive it not, and what art thou the worse? Oh thy weakness, if thou suffer thy self to be blown over by the meer air of

§ 3.
Comfort
from the
cleanness
of our con-
science.

of some putrified lungs, which if thou doe but a little decline by shifting thy foot, will soon vanish.

§ 4.
Comfort
from the
improvement
of
our reason.

Thou art under ill tongues; This is an evill proper onely to man; Other creatures are no lesse subject to disease, to death, to outward violence then hee; but none else can bee obnoxious to a detraction; sith none other is capable of speech, whereout a sclander can bee formed; they have their severall sounds and notes of expression, whereby they can signifie their dislike and anger; but onely man can clothe his angry thoughts with words of offence; so as that faculty which was given him for an advantage, is depraved to a further
mis-

mischiefe; But the same liberall hand of his Creatour hath also indued him with a property of reason, which as it ought to direct his language to others, so also to teach him how to make use of others language to him; and where he findes it wrongfull, either to convince it by a just apology, or to contemne it; If therefore thou understandest thy self to lye under an unjust obloquie, have so much of the man in thee, as either to confute or despise it.

Thou art shamefully traduced, I could pity thy suffering, but withall give mee leave to enquire not so much what thou sufferest, as for what; If for a good cause, I shall

S. 5.
Comfort
from the
cause of
our suffering

Mat. 5.
11.

Job 31.
35, 36.

2 Sam. 6.
12.

56.
Comfort
from our
envied
virtue.

shall turn my pity into envie:
Truth it self hath told thee,
thou art in the way to blef-
sedness: Who can pity thee
for that wherein thou hast
cause to rejoyce? Blessed are
ye when men revile you, and per-
secute you, and shall say all man-
ner of evil against you falsely, for
my sake: Rejoyce, and be exceed-
ing glad; for great is your reward
in heaven. Yea, rather pluck
up thy spirits, and take up
the resolution of holy Job; If
mine adversary had written a book
against me, surely I would take
it upon my shoulders, and binde it
as a crown to me: And say with
that gracious King of Israel,
I will be yet more vile for the
Lord.
Thou art reproached by
lewd men: Thank thine own
virtue

vertue that thou art envied ;
 wert thou so bad as thy de-
 tractors, thou shouldst sit
 quiet enough ; If yee were of
 the world, saith our Saviour,
 the world would love his owne ;
 but because yee are not of the
 world, but I have chosen you out
 of the world, therefore the world
 hateth you. Whiles the Moon
 sits, no dogs bark at her ; it
 is her shining that opens their
 mouth : Wert thou either
 obscure or wicked, thou
 mightst be safe ; but if thou
 wilt needs bee eminently
 good, look for the lashes of
 all tongues : They think it
 strange that yee run not with
 them into the same excesss of
 riot, speaking evill of you, saith
 the prime Apostle. It was not
 without reason that the great
 Musi.

John 15.
 19

1 Pet. 2.4

Musitian in the story struck his scholar, because he saw the multitude applaud his skill; as well knowing that had he been true to his art, those misjudging eares could not have approved him: What more excellent instruments had God ever in his Church then the blessed Apostles, and what acceptation found they on the earth? *Being defamed, we are treated as we are made at the flesh of the world, and are the off-scouring of all things unto this day: Wee are made a Spectacle to the World, to Angels, and to men.* Complain if thou canst of a worse condition then these great Ambassadors of the high God; otherwise, resolve with the chosen vessell, to passe

1 Cor. 4.
13.

1 Cor. 4.
9.

pasſe cheerfully through honour, and diſhonour, through evil report and good report, towards the goale of immortality.

Thou art diſgraced through ſclanderous reports. It is not meer air that we live by ; How many haſt thou known that have blown over a juſt infamy with a careleſſe neglect ; pleaſing themſelves to think that they have thriven even under curſes ; and ſhall their guiltineſſe be entertained with more courage then thine innocence ? Let thoſe whoſe heart is as foule as their name, be troubled with deſerved cenſures ; doe not thou give ſo much way to malice, as to yeeld any regard to her miſraiſed ſuggeſtions ;
 thou

§ 7.
 Comfort
 from
 others
 ſlighting
 of
 reproaches.

thou canst not devise how more to vex a detractor; then by contempt, thus thou shalt force spight, as that wise heathen truly said, to drink off the greatest part of her own poyson.

9. 8.
Comfort
from the
narrow
bound of
infamy.

Thou art disgraced with an ill fame: What a poore matter is this? How farre dost thou think that sound reacheth? perhaps to the next village; perhaps further to the whole Shire wherein thou dwellest; it is like the next County never heard of thy name; and if thou look yet further off; as soon might thou be talkt of amongst the Antipodes, as in the neighbouring region: and what a small spot of earth is this to which thy shame is confined?

ned? Didst thou know the vast extent of this great world, thou wouldst easily see into how narrow a corner our either glory, or dishonour can be pent up: and shouldst confesse how little reason we can have to affect the one, or be disheartned with the other.

Thou art wronged with an unjust disgrace; Have patience a while; sclanders are not long liv'd: Truth is the child of time, ere long she shall appeare and vindicate thee. Wait upon the God of truth, who shall cause thy light to break forth as the morning; and thine health to spring forth speedily: But if otherwise, what speakest thou of his name, which as it is local, so it is momentary, soon passed over in

S. 9.
Comfort
from the
short life
of slander.

Ifai. 58.8

in silence, and oblivion; There is a shame, my son, which is worthy of thy fear; which is both Universall, before the face of all the world of Angels, and men, and beyond the reach of time, eternall; fear this, and contemn the other; On the contrary, if same should befriend thee so much, as to strain her cheeks in sounding thy praises; and should cry thee up for vertuous, and eminent every way; *Alas, how few shall hear her, and how soon is that noyse stilled, and forgotten?* Shortly then, let it be thy main care to demean thy selfe holily and conscionably before God and men; leave the rest upon God, who shall be sure to make his word good in spite of

e. 2
 2d. 1107
 3d. 1108
 4th. 1109

Ecclef. 9.
 1.
 8. 82. 1111

of men and devils; The memo-
ry of the just shall be blessed, but
the name of the wicked shall
rot.

Prov. 10.
7.

*Comforts against publique
Calamities.*

THOU art afflicted with
the publique calamities;
so it becomes thee as a good
man, a good Christian, a good
Patriot. Wee are not entire
peeces, but are all limbs of a
community both of Church
and Kingdome; whiles the
whole body suffers, how can
we be free? This should be
no news to us; what earthly
Kingdome or State hath ever
enjoyed a constant felicity?
These publique bodies, like

S. 1.
Comfort
from the
inevitable
necessity of
changes,
and Gods
over-ru-
ling them.

as single persons, have their birth, their infancy, their youth, their vigour, their declinations: Even the white marble of that famous Embleme, and type of Gods Church, after not many centuries of yeares felt the dint of time, and mouldred to nothing; It is as much as these heavenly bodies above can doe, to avoid change: well might we be distracted with these troubles, my son, if we did not well know whence they come, even from a most wise, holy, powerfull, just providence: Hee that sits in heaven orders these earthly affaires according to the eternall counsell of his will; It is that Almighty hand that holds the stern of this tossed vessell,

vessel, and steers it in that course which he knows best: it is not for us that are passengers to meddle with the Card or Compass: Let that all-skilful Pilot alone with his own work; he knows every rock and shelf that may endanger it, and can cut the proudest billow that threatens it, with ease: *It is the Lord, let him do what seemeth him good.*

Were there no other respects then personal, I cannot blame thee if thy fears strive with thy grief for the publike evils: every mans interest is involved in the common: And if the Ship sink, what will become of the passengers? But withal, there is a kinde of inbred sympathy
I thy

1 Sam. 3.
18.

§ 2.
The sense
and sympathy of
common
evils.

thy in every good heart, which gives us a share in all others miseries, and affects us more deeply for them, then for our own. Old indulgent *Eli* loved his sons too well, and was therefore no doubt very sensible of their death; yet that part of the news passed over with some, not mortal, passion: But when he heard of the Ark of God taken, now his neck and his heart were broken together: and his religious daughter in law, though she were delivered upon this report, of a son, yet she died in travel of that heavie news, and could live onely to say, *Icha-bod, The glory is departed from Israel, for the Ark of God is taken: disregarding her new son,* when

1 Sam. 4.
17, 18.

1 Sam. 4.
21, 22.

when she heard of the loss of her people, and of her God. How many Pagans have we read of, that have died resolutely for their Country, cheerfully sacrificing themselves to the Publike? How many that would die with their Country, hating to think of over-living the common ruine? How many that have professed a scorn to be beholden for their lives to their peoples murderer? We shall as soon extinguish both grace and nature, as quit this compassionate sense of the common calamities.

Thou grieveest for the publike distempers: Mourn not as one without faith: Be sure, *He that keepeth Israel, will neither slumber nor sleep.* Wherefore

I 2

fore

§ 3.
Comfort
from the
sure pro-
tection of
the Al-
mighty.

Exod. 26

7.

fore was the holy Tabernacle over-spred with a strong tent of skins, but to figure out unto us Gods Church sheltered under a sure protection? He that was so curious of the custody of his material Temple, by night as well as by day, that a sleeping Levite might not escape beating, and burning of garments; how careful do we think he will ever be of his spiritual & living house? How unmeet Judges are we of his holy proceedings? We are ready to measure his love still by an outward prosperity, then which nothing can be more uncertain: The Almighty goes by other rules, such as are most consonant to his infinite justice and mercy. I am abash-

ed

Senec. E-
pist. 107

ed to bear a Pagan, though
no vulgar one, say, Whatso-
ever is brought to pass, a
wise man thinks ought to be
so done; neither goes about
to rebuke nature, but findes it
best to suffer what he cannot
alter. And shall we Christi-
ans repine at those seemingly
harsh events, which we see
fall out in Gods Church,
whiles we are ignorant of his
designes? and be ready to
bless a thriving prophane-
ness? Look abroad upon
the ancient lot of Gods inhe-
ritance, and their corrivals in
glory; thou shalt see the Fa-
mily of Esau flourishing and
renowned; yeelding besides
Dukes, eight Kings of his line,
whiles poor Israel was toyl-
ing and sweating in the

DHS

I 3

Egyp-

Egyptian furnaces ; yet we know the word to stand inviolable , *The elder shall serve the younger ;* and , *Jacob have I loved, Esau I have hated* : What if that great and wise God (who works oft-times by contraries , and brings light out of darkness) have purposed to fetch honour and happiness to his Church out of this sad affliction ? Metals are never so bright as when they are scoured ; Perfumes and spices never so redolent , as when they have felt the fire, and the pestle. Wilt thou not give the Physitian leave to make use of his Mithridate, because there are vipers in the composition ? how unworthy art thou of health, if thou wilt not trust the fidelity and

and skill of the Artist in mixing so wholesome a Cordial?

Thou art troubled with the publike miseries: Take heed that thy grief be clear of all impiety. Wouldst thou not have God to be just, that is, himself? Wouldst thou not allow it an act of his justice to punish sins? Canst thou deny that our sins have reacht up to heaven, and called for judgement? *Why is the living man sorrowful? man suffereth for his sins.* I read of a devout man that was instant with God in his prayers for a Nation not far off, and was answered, Suffer the proud to be humbled: Whether we will suffer it or no, the just God will humble the

§ 4.
Consideration of the justice of Gods proceedings.

Lam. 3.
39.

I 4 proud,

proud, and punish the sinful. The wonderful patience, and infinite justice of the Almighty, hath set a stint to the wickedness of every people. *The iniquity of the Amorites is not yet full*, saith God to Abraham; when the measure is once made up, it is time for God to strike; we shall then complain in vain, and too late. Wouldst thou know then what is to be done for the preventing of a destructive vengeance? there is no way under heaven, but this, To break off our sins by a reasonable and serious repentance; by the united forces of our holy resolutions, and endeavours, to make an head against the over-bearing wickedness of the time; and

not

Gen. 15.
10.

not to suffer is to fill up towards the brim of that fatal Ephah; till which time the long-suffering God onely threatens and corrects a people; but then he plagues them; and stands upon the necessity of his inviolable justice: *Shall I not visit for these things, saith the Lord? and shall not my soul be avenged on such a Nation as this?*

Jer. 5:9.

Thou mournest for the common sufferings; thou dost well; our tears can never be better bestowed. But the while, is not thine hand in them? have not thy sins helped to make up this irritating heap? hast not thou cast in thy symbole into the common shot? May not the times justly challenge thee in part,

5:5.

The remedy; our particular repentance

as accessory to their misery? Begin at home, my son, if thou wish well to the Public; and make thine own peace with thy God for thy particular offences. Renew thy Covenant with God of a more holy and strict obedience; and then pour out thy prayers and tears for an universal mercy: so shalt thou not onely pull away one brand from this consuming fire, but help effectually to quench the common conflagration.

§ 6.
The unspeakable
miseries
of a Civil
War,

Thy heart bleeds to see the woful vastation of Civil discord, and the deadly fury of home-bred enemies: Certainly there is nothing under heaven more gaffly and dreadful then the face of an intestine

intestine War ; nothing that doth so neerly resemble hell : Wo is me ; here is altogether killing, and dying, and torturing, and burning, and shrieks, and cries, and ejaculations, and fearful sounds, and furious violences, and whatsoever may either cause or increase horroure : the present calamity oppresses one, another fear : one is quivering in death, another trembles to expect it : one beggs for life, another will sell it dearer : here one would rescue one life, and loseth two ; there another would hide himself where he findes a merciless death : here lies one bleeding, and groaning, and gasping, parting with his soul in extremity of anguish ; there another

ther of stronger spirits, kills, and dies at once : here one wrings her hands, and tears her hair, and seeks for some instrument of a self-inflicted death, rather then yeeld her chaste body to the lust of a bloody ravisher ; there another clings inseparably to a dear husband, and will rather take part of the murderers sword, then let go her last embraces : here one tortured for the discovery of hid treasure, there another dying upon the rack out of jealousy. Oh that one man, one Christian, should be so bloodily cruel to another ! Oh that he who bears the image of the merciful God, should thus turn fiend to his own flesh and blood ! These are
terrible

terrible things, my son, and
worthy of our bitterest la-
mentations, and just fears.
I love the speculation of Se-
nera's resolutely-wise man,
that could look upon the glit-
tering sword of an execution-
ner with erected and undazel-
ed eyes, and that makes it no
matter of difference whether
his soul pass out at his
mouth, or at his throat; but
I should more admire the
practice; whiles we carry this
clay about us, nature cannot
but in the holiest men shrink
in at the sight and sense of
these tyrannous and tragical
acts of death: Yet even these
are the due revenges of the
Almighties punitive justice,
so provoked by our sins as
that it may not take up with
an

Sen. Ep.
76.

The Balm of Gilead, or

an easier judgement : Dost thou not see it ordinary with our Physitians, when they finde the body highly distempered, and the blood foul, and inflamed, to order the opening of a vein, and the drawing out of so many ounces, as may leave the rest meet for correction ? Why art thou over-troubled to see the great Physician of the world take this course with sinful mankind ? Certainly, had not this great Body, by mis dieting and wilful disorder, contracted these spiritual diseases under which we languish; had it not impured the blood that runs in these common veins, with riot, and surfets, we had never been so miserable, as to see these torrents of
Chri-

Christian blood running down our chanel. Now yet as it is, could we bewail and abandon our former wickedness, we might live in hope, that at the last this deadly issue might stop, and dry up, and that there might be yet left a possibility of a blessed recovery.

Thou art confounded with grief, to see the pestilence raging in our streets; in so frequent a mortality as breeds a question concerning the number of the living, and the dead: That which is wont to abate other miseries, heightens this, The company of participants. It was certainly a very hard, and sad option that God gave to King David, after his sin of num-
bring

§ 7.
The woful
miseries
of Pesti-
lence, al-
laid by
considera-
tion of the
hand that
smites us.

2Sam. 24.

13.

bring the people; *Chuse thou whether seven years famine shall come unto thee in thy Land, or three moneths flight before thine enemies, or three days pestilence:* We may believe the good King, when we hear him say, *I am in a great strait:* Doubtless so he was: but his wise resolutions have soon brought him out: *Let us fall now into the hand of the Lord, (for his mercies are great,) and let us not fall into the hand of man.* He that was to send these evils, knew their value, and the difference of their malignity: yet he opposes three days pestilence, to seven years famine, and three months vanquishment: so much oddes he knew there was betwixt the
dull

dull activity of man, and the quick dispatch of an Angel. It was a favour that the Angel of death, who in one night destroyed an hundred four score and five thousand Assyrians, should in three daies cut off but seventy thousand Israelites. It was a great mercy that it was no worse. We read of one (City shall I call it, or Region, of Cows) wherein eighteen hundred thousand were swept away in one year's pestilence; enow, one would think to have peopled the whole earth: and in our own Chronicles of so generall a mortality, that the living were hardly sufficient to bury the dead. These are dreadful demonstrations of Gods heavy displeasure; but yet there

2 Kings
19. 35.

there is this alleviation of our misery, that we suffer more immediatly from an holy, just, mercifull God; The Kingly Prophet had never made that distinction in his wofull choyce, if he had not known a notable difference betwixt the sword of an Angell, and an enemy, betwixt Gods more direct and immediate infliction, and that which is derived to us through the malice of men. It was but a poor consolation that is given by a victorious enemy, to dying *Lansur*, in the Poet; *Comfort thy selfe in thy death with this, that thou fallest by the hand of great Aeneas*: but surely, we have just reason to raise comfort to our souls, when the pains
of

of a pestilentiall death compasse us about, from the thought and intuition of that holy and gracious hand, under which we suffer; so as we can say with good Eli, *It is the Lord*. It is not amisse that we call those marks of deadly infection, *Gods Token*, such sure they are: and ought therefore to call up our eyes and hearts to that Almighty power that sends them, with the faithfull resolution of holy Iob, *Though thou kill me, yet will I trust in thee*: It is none of the least miseries of contagious sicknesse, that it bars us from the comfortable society and attendance of friends, or, if otherwise, repaies their love and kinde visitation with death: Be not
dis.

dismaid, my son, with this sad solitude; thou hast company with thee whom no infection can indanger, or exclude, there is an invisible friend that will be sure to stick by thee so much more closely, by how much thou art more avoided by neighbours, and will make all thy bed in thy sickness, and supply thee with those cordials which thou shouldst in vain expect from earthly visitants: Indeed, justly doe we style this, *The sicknesse*, eminently grievous both for the deadlineesse, and generality of the dispersion; yet there is a remedy that can both cure and confine it; Let but every man look well to the plague of his own heart, and the Land is healed. Can

we

we with *David*, but see the
 Angell that smites us, and
 erect an Altar; and offer to
 God the sacrifices of our
 prayers, penitence, obedience,
 we shall hear him say, *It is*
enough. The time was, (and
 that time may not be forgot-
 ten) when in the dayes of our
 late Sovereigne, our Mother
 City was almost desolated
 with this mortall infection,
When thousands fell at our side,
and ten thousands at our right
hand, upon the publique hu-
 miliation of our soules, the
 mercy of the Almighty was
 pleased to command that ra-
 ging disease in the height of
 its fury (like some head-strong
 horse in the midst of his ca-
 reer) to stop on the sudden,
 and to leave us at once (ere
 wee

2 Sam. 24.
16.

Psal. 91.
7.

Isai. 59. 1

wee could think of it) both
safe and healthfull: *This was*
the Lords doing, and is *was*
marvellous in our eyes: Behold,
the Lords hand is not shortned
that it cannot save, neither his
ear heavy that it cannot hear;
The same mercy is everla-
sting, the same remedy cer-
tain; Be wee but penitent,
and wee cannot be misera-
ble.

Comforts against losse of
Friends.

S. 1.
The true
value of a
friend,
and the
fault of
over-pri-
zing him.

THou hast lost thy friend;
Thy sorrow is just; the
earth hath nothing more pre-
cious then that which thou
hast parted with. For what
is a friend, but a mans selfe
in

in another skin, a soul divided into two bodies, both which are animated by the same spirit: It is somewhat worse with thee therefore, then with a palsied man, whose one halfe is stricken with a dead kinde of numnesse, he hath lost but the use of one side of his body, thou the one halfe of thy soul. Or may I not with better warrant say that a true friend hath as it were, two soules in one body, his own, and his friends? Sure I am, so it was with *Jonathan* and *David*; *The soule of Jonathan was knit with the soule of David, and Jonathan loved him as his owne soul*: Still the more goodnesse, the stronger union; Meer nature can never be so fast a cement

1 Sam. 18

1.

1 Ioh. 4.
16.

ment of soules, as grace; for here the union is wrought by a better spirit then our owne, even that blessed spirit who styles himselfe by the name of *Love*; By how much greater thine affection was, so much heavier is thy losse. But let mee tell thee, I feare thou art too much accessory to thine owne affliction: Didst thou look for this losse? Did thy heart say, What if we should part? Didst thou not over-enjoy this blessing whilest thou hadst it? Surely, these are no small disadvantages; As every other evill, so this especially is aggravated by our unexpectation; neither hadst thou been so oppressed with this sorrow, if thou hadst fore-seene it,

it, and met it on the way : It is our weak inconsideration, if we do so welcome these earthly comforts, not as guests, but as in-mates ; and as some that are importunately hospitable, so entertain our friends, that we cannot abide to give them leave to depart : Whereas we ought, according to the wise advice of our *Seneca*, (not much abating from the counsel of that blessed Apostle, with whom he is said to have interchanged Letters) so to possess them, as those that make account to forgo them ; and so forgo them, as if we possessed them still.

Thou art grieved for the loss of a dear friend : Take heed lest thy love had too much

Sen. Ep.
63.

1 Cor. 7.
30, 31.

S. 2.
The true
ground of
un-
derstand-
ing
enjoying
of our
friends.

much of the man, and too little of God: All blessings, as they come down from the Father of mercies, so should be enjoyed in him: and if we enjoy them as in themselves, our love begins to degenerate into carnal. It is a sure rule, that all love that depends upon a thing affected, when that thing ceaseth, then the love ceaseth: as he that loves a face onely for beauty, when that beauty is defaced by deformity, presently cools in his affection: he that respects a man for his bounty onely, disregards him when he sees him impoverished. Didst thou value thy friend onely for his wit, for his ready compliances, for his kinde offices; all these are now lost, and

and thy love with them: but if thou didst affect him for eminence of grace, for the sake of that God that dwelt in him; now thy love is not, cannot be lost, because thou still enjoyest that God in whom thou lovedst him. Comfort thy self therefore in that God, in whom he was thine, and yeeld him chearfully into those hands that lent him thee.

Thou hast lost a true friend: That Jewel was worthy to be so much more precious, by how much more rare it is. The world affords friends enow, such as they are; Friends of the purple, as *Tertullian* calls them; friends of the basket, as the Poet: such as love thy loaves and fishes,

S. 3.
*The rarity
and trial
of true
friends.*

K 2

and

Prov. 14

20.

Prov. 19

4.

and thee for them : *Wealth makes many friends*, saith the Wise man ; but where is the man that loves thee for thy self ? that loves thy Vertue, and thee for it, devested of all by-respects ? Whiles there is honey in thy gally-pot, the wasps and flies will be buzzing about it ; but which of them cares to light upon an empty vessel ? Was he so much thine, that he would not be set off by thine adversity ? Did he honour thee when thou wert despised of the world ? Did he follow thee with applause whiles thou wert hooted at by the multitude ? Would he have owned thee if he had found thee stripped and wounded in the Wilderness ? Such a friend

friend is worthy of thy tears:
But take heed thy love prove
not envious: If thy God hath
thought him fitter for the so-
ciety of Saints and Angels,
dost thou repine at his hap-
piness? Thou hast lost his
presence; he is advanced to
the beatifical presence of the
King of glory: Whether is
thy loss, or his gain, the
greater?

Thou hast lost thy friend:
say rather, thou hast parted
with him. That is properly
lost, which is past all recove-
ry, which we are out of hope
to see any more: It is not so
with this friend thou mou-
nest for; He is but gone
home a little before thee;
thou art following him;
you two shall meet in your

K 3

Fathers

54.
It is but
parting,
not a loss

Fathers house, and enjoy each other more happily then you could have done here below. How just is that charge of the blessed Apostle, that *We should not mourn as men without hope, for those that do but sleep in Jesus?* Did we think their souls vanished into air, (as that Heathen Poet profanely expresseth it) and their bodies resolved into dust, without all possibility of reparation, we might well cry out our eyes for the utter extinction of those we loved: but if they *do but sleep, they shall do well.* Why are we impatient for their silent reposal in the bed of their grave, when we are assured of their awaking to glory? *Thou*

1 Thes. 4.
13, 14.

Joh. 11.

12.

Thou hast lost a dear wife,
the wife of thy youth, the desire
of thine eyes. Did ye not take
 one another upon the terms
 of redelivery when ye should
 be called for? Were you not
 in your very knitting put in
 minde of your dissolution?
Till death us depart. Was she
 vertuous? knowest thou not
 that there was a Pre-contract
 betwixt thy Saviour, and her
 soul, ere thou couldst lay
 any claim to her body? And
 canst thou now grudge his
 just challenge of his own?
 Wilt thou not allow him to
 call for a consummation of
 that happie match? Didst
 thou so over-love her out-
 side, that thou wouldst not
 have her soul glorious: If
 thou lovedst her not as a

K 4

man,

9. 1.
 The loss of
 a vertuous
 wife, mi-
 nigated.
 Prov. 5.
 18.
 Isai. 54.
 6.
 Ezck. 24.
 16.
 101

man, but as a Christian, envie her not to that better Husband above, who gives her no less dowry then immortality.

§ 6.
The mitigation of the loss of a dear and hopeful son,

Thy son is dead : What marvel is it, that a mortal Father hath begot a mortal Son ? Marvel rather, that thy self hath lived to have or to lose a son : We lie open to so many deaths, that our very subsistence is almost miraculous. Thou hast lost a piece of thy self : for what are our children, but as colonies deduced from our own flesh ? yea rather, our selves made up in other models. This loss cannot but go neer thee : But tell me, What was the disposition of the son thou mournest for ? If he were grace-

graceless and debauched, as thy shame, so thy sorrow should die with him: set the hopes thou mightst have had of his reclaiming, against the fears of his continuing, and increasing wickedness, and thou couldst have made no other present account but of dishonour, and discomfort: If it be sad that he is taken away in his wildness; it had been more heavie, that he would have added to the heap of his sin, and therein to his torments. If he were gracious, he had a better Father then thy self, whose interest was more in him then thine: and if that heavenly Father have thought good to prefer him to a crown of immortal glory, why shouldst

K 5

thou

The Balm of Gilead, or

thou be afflicted with his advancement? Why shouldst thou not rather rejoyce that thy loyns have helped to furnish heaven with a Saint? Were it put to thy choice that thy son might be called off from his blessed rest, and returned to his former earthly relations; couldst thou be so injurious in thy self-love, as to wish the misery of so disadvantageous a change to that soul, which, as it was never of thy production, so it were pity it should be at thy disposing? Rather, labour to have thine own soul so disposed, that it may be ready to follow him into those blessed mansions, and that it may love and long for heaven so much more for that one

one piece of thee is there before-hand.

*Comforts against Poverty,
and loss of our estate.*

THou art driven into want, and that which is worse, out of abundance. Those evils that we have been inured to, as being bred up with us from our cradle, are grown so familiar, that we are little moved with their presence: but those into which we fall suddenly, out of an outward felicity of estate, are ready to overwhelm us. Let thy care be, not to want those better riches, which shall make thy soul happy, and thou shalt not be too much troubled with

§ 1.
*The fickle
nature of
these
earthly
goods.*

The Babe of Gilead, or

with the loss of this trivial, and perishing stuff : Had these been true goods, they could not have been lost : for that good that is least capable of loss, as it is unsatisfying in the time of an imperfect and unsure fruition, so in the losing it turns evil. Didst thou not know that *riches have wings* ? and what use is there of wings, if not to flie ? If another mans violence shall clip those wings, even this very clipping is their flight. Set thy heart upon that excellent and precious wealth which can never be taken from thee, which shall never leave thee, nor thou it, thou shalt easily flight these poor losses. As these were not goods, so they were not thine :

Prov. 23

5.

thine: Here thou foundst them, and here thou leavest them: What hadst thou but their use? Neither can they be otherwise thine heirs whom thou leavest behinde thee. I am ashamed to hear the Heathen Philosopher say, All that is mine I carry about me; when many of us Christians are ready to hug those things as most ours, which are without our selves. It was an unanswerable question which God moves to the rich man in the Parable, upon the parting with his soul: *Then, whose shall those things be which thou hast provided?* perhaps a strangers, perhaps (as in case of undisposed Lands) the occupants, perhaps a false Executors, per-

1. Tim.
6.7.

Luk. 12.
20.

perhaps an enemies. Call that
 thine, that thou shalt be sure
 to carry away with thee; that
 shall either accompany thy
 soul in its last passage, or fol-
 low it: such shall be thy holy
 graces, thy charitable works,
 thy vertuous actions, thine
 heavenly dispositions: Lo,
 these are the Treasures which
 thou shalt *lay up for thy self in*
heaven, where neither moth
nor rust doth corrupt; where
thieves do not break shorow nor
steal.

Matth. 6.
 20.

§ 2.

Considera-
 tion that
 they are
 not ours,
 but lent us
 Job 1.

Thou hast lost thy goods:
 May I not rather say, Thou
 hast restored them? He par-
 ted with more then thou,
 that said, *The Lord hath given,*
and the Lord hath taken: Lo,
 whether it were by way of
 patrimony, or by way of pro-

providence and industry, the Lord gave it; and whether it were by the hands of Chaldeans, or Sabæans, the Lord hath taken it: the Lord is in both; he did but give and take his own. Is it not just so with thee? What reason hast thou then to complain? Or may I not yet rather say, It was not given, but lent thee, for a while, till it were called for? and dost thou grudge to restore what thou borrowest? Nay, (that thou mayst have yet less claim to this pelf) was it not onely left in thy hand by the owner, to employ for his use, till he should re-demand it with the increase? What is it to thee, but to improve, and to account for? If others have taken

taken off thy charge : whiles they have spoiled, they have eased thee.

§ 3.
That the
right va-
luation of
riches is
in the
minde.

Thy wealth is gone : Hast thou necessities left ? Be thankful for what thou hast, forget what thou hadst : Hadst thou had more, thou couldst have made use of no more then Nature calls for ; the rest could but have lien by thee, for sight, for readiness of employment : Do but forbear the thought of superfluities, and what art thou the worse ? Perhaps, thy fare is coarser, thy dishes fewer, thy utensils meaner, thy clothes homelier, thy train shorter ; what of this ? how is thy minde affected ? Contentment stands not in quantities, nor in qualities, but

but in the inward disposition of the heart; that alone can multiply numbers, and raise prices; that alone can turn honest freezes into rich velvets, pulse into delicates, and can make one attendant many Officers: Wise *Seneca* tells thee truly, that the true mold of wealth is our body, as the Last is of the shoe; if the shoe be too bigge for the foot, it is but troublesome, and uselesse; and how poor an answer would it be of the Cordwainer to say, that hee had Leather good store; it is fitnessse which is to be regarded here, not largenessse; neither is this any other then the charge of the blessed Apostle, *Having food and raiment, let us bee therewith content; And if*

Senec.
Ep. 107.

1 Tim. 6.
8.

1 Tim 6.

7.

if we have no more, we shall be but as we were, as we shall bee, *For wee brought nothing into the world, neither shall wee carry any thing out.*

§. 4.

*It may be
good for us
to be held
short.*

Thou hast parted with thy wealth ; perhaps for thine own good ; how many have wee known that have been cumbered with plenty, like as the ostrich, or bustard with bulk of body, so as they could not raise their thoughts to spirituall things ; who when their weight hath been taken off, have mounted nimbly towards their heaven ? How many have wee known that had lost their lives, if (with the Philosopher) they had not forgone their gold ? Yea, how many that had lost their precious soules ? The whole
vessell

vessell had sunk in this boisterous sea, if the luggage of this earthly freight had not been cast over-board; And why art thou so troubled to lose that which might have undone thee in the keeping?

Thou hadst wealth; Hast thou not parted with that for which many a man hath been the worse? worse both in body and soule: and by which never any soul was better: Have wee not seen many good corn fields marred with ranknesse? have we not seen many a good bough split with the weight of too much fruit? whereas those fields, had they been either thinner sown, or seasonably eaten down, had yeelded a fair

S. 5.
The danger of abundance.

Mark 10
23.

S. 6.
The cares
that at-
tend
wealth.

Rab. Ga-
maliel.

fair crop; and those boughs had they been but moderately laden, had out-lived many Autumns : Dost thou not hear thy Saviour say, *How hardly shall they that have riches enter into the kingdom of God?* Art thou troubled that there is a rub removed out of thy way to happinesse? That the bunch of the Camell is taken off, if yet thou maist passe through the eye of the needle?

Thou hadst riches? But hast thou not cares to boot? Surely, else thou hast fared better then all thy neighbors? No body but thy selfe could ever handle these roses without pricking his fingers : Hee was famous amongst the Jewish Doctors, whose rule

It was, *Hee that multiplies riches, multiplies cares*: and our blessed Saviour hath coupled these two together, *The cares of the world, and the deceitfulness of riches*; Wee have heard of one who was glad to be rid of his lately found bagge, that he might sleep, and sing again: He was noted and envied at *Rome* for his wealth, which could experimentally say, *The poor man laughs more often, and more heartily than the rich*; and tells us, *That outward felicity is an unquiet thing, never ceasing to vex it self*: Thy sides are now rid of these thorns, why dost thou grumble at thine own ease?

Thou lately possessedst great riches; yea, maist thou not

Mar. 4
19.

Sen. Ep.
80.

Epist. 96.

S. 7.
The impiousness
of a world
wreath.

Ep. 109.

not rather say, thou wert possessed of them? That wise Romane truly observed that many a one hath wealth, as we are wont to say, a man hath taken an ague, when indeed the ague hath taken him, and holds him in a painfull manner: The truth is, many a mans wealth is his Master, and keeps him under hard conditions; not allowing him sufficient diet, not competent rest, not any recreation; If thou wert thus a drudge to thine estate, thou art now thine own man; enjoy thy liberty, and together with thy patience, be thankfull.

Thou art very poore; who made thee so? If thine own negligence, lazinesse, improvidence, unthriftinesse, rash
in

engagements; thou hadst reason to bear that burthen which thou hast pull'd upon thine owne shoulders: and if thou be forced to make many hard faces under the load, yet since thy owne will hath brought upon thee this necessity, even the necessity should move thy will to trudge away as lightly, and as fast as thou maist with that pressing weight: If the meer oppression and injurie of others, thou shalt the more comfortably run away with this crosse, because thy owne hand hath not been gullie of imposing it; how easie is it for thee here, to see Gods hand chastising thee by another mans sin? and more to be grieved at the sin of that others

Brom. v.
Elcemo-
syna.

others wrong, then at thine own smart; How sad a thing is it for any good soul to see brethren a prey to each other? that neighbours should be like the reed and the brake set neare together, whereof the one starves the other? that we should have daily occasion to renew that wofull comparison of our *Bromiard*, betwixt the friends and enemies of Christ; That Jews doe not suffer beggers, that Christians make beggers? In the mean time, if God think fit to send poverty to thy door upon the message of men, bid it welcome for the sake of him that sent it, and entertaine it not grudgingly for its own sake; as that, which if it be well used, will

will repay thee with many blessings; I the blessings of quiet rest, safe security, humble patience, contented humility, contemptuous valuation of these earthly things, and all which had balked thy house in a prosperous condition.

Thou art stripped of thy former conveniences for diet, for lodging, for attendance. How many have purposely affected to doe that out of choyce, which is befall thee upon need, or some out of the grounds of Philosophy, or others of Religion. *Seneca* the Philosopher might have been soft, yet hee calls for, and praises the Bed and pillow that will not yeeld to his body. And *Nero* great and rich Master bragges of his usuall

§ 9.

The examples of those who have affected poverty.

Senec.
Ep: 109.

Epist: 83

13187

L usuall

usuall dining without a Table, what should I tell then of the Pharisees uncase couches, and penall garments; of the Mats of the elect Manichees; of the austere usages of the ancient Eremiticall Christians; their rigorous abstinences, their affamishing meales, their nightly watchings, their cold groundlyings, their sharpe disciplines? Thou art in ease, and delicacy, in comparison of these men, who voluntarily imposed upon themselves these hardnesse, which thou wouldst bee loth to undergoe from others cruelty: It was a strange word of *Epicurus* the Philosopher, not favouring of more contentment, then presumption; Give us but water,

Epic. in
Ep. Sen.
110

water, give us but barly meale,
and wee shall vie with *Jupiter*
himselfe for happinesse; and
if this Ethnick, who was in
an ill name for affectation of
pleasure, could rest so well
pleased with a poore messe of
water-gruell; what a shame
were it for us Christians not
to bee well apaid with a much
larger (though but homely)
provision.

*Comforts against Impi-
sonment.*

THOU art restrained of
thy Liberty. I cannot
blame thee to be sensible of
the affliction. Liberty is
wont to hold competition
for dearness, with life it
selfe.

§ 1.
Consideration of the
nature and
value of
true li-
berty.

selfe; yea, how many have lost their life to purchase their liberty? But take heed lest thou bee either mistaken, or guilty of thine owne complaint; for certainly, thou canst not bee bereaved of thy liberty, except thou wilt: Liberty is a priviledge of the will; will is a soveraigne power that is not subject to either restraint, or constraint: Hast thou therefore a freedom within, a full scope to thine owne thoughts? It is not the cooping up of these outward parts, that can make thee a Prisoner: Thou art not worthy of the name of a man, if thou thinkest this body to bee thy selfe: and that is onely it which humane power can reach unto. Besides,

Besides, art thou a Christian? then thou hast learned to submit thy will to Gods; Gods will is declared in his actions; for sure what hee doth, that hee wills to doe. If his will bee then to have thee restrained, why should it not bee thine? and if it be thy will to keepe in, what dost thou complaine of restraint?

Thou art restrained; Is it such a matter that thou art not suffered to come abroad? How ill hast thou spent thy time, if thou hast not laid up matter both of employment and contentment in thine owne bosome? And what such goodly pleasure were it for thee to looke over the world, and to behold those

L 3 objects

§ 2.
The sad
obj. of
a free be-
holder.

objects which thine eye shall
 there meet withall; here men
 fighting; there women and
 children wayling; here plun-
 ders; there riots; here fields
 of blood; there Townes and
 Cities flaming; here some
 scuffling for Patrimonies;
 there others wrangling for
 Religion; here some fami-
 shing for want; there others
 abusing their fulnesse; here
 schismes and heresies; there
 rapines and sacriledges:
 What comfortable spectacles
 these are to attract, or please
 our eyes! thy closenesse frees
 thee from these sights; the
 very thought whereof is
 enough to make a man mise-
 rable; and in stead of them
 presents thee onely with the
 face of thy Keeper, which
 is his custom

custome and necessary hath
 acquitted from thy first hor-
 rour. Thou art shut up close
 within four walls, and all
 company is secluded from
 thee. Content thy self, my
 son, God and his holy Angels
 cannot be kept out, y^e thou
 hast better company in thy
 solitude, then thy liberty af-
 forded thee, the jollity of
 thy freedom robb'd thee of
 the conversation of these spi-
 ritual companions, which
 onely can render thee happy:
 they which before were
 strangers to thee, are now
 thy guests, y^e thy inmates,
 (if the fault bee not thine) to
 dwell with thee in that for-
 ced reticence. What if the
 light be shut out from thee?

213
 5. 3.
 Comfort
 from the
 invisible
 company
 that can-
 not bee
 kept from
 us.

Y^e lib

L 4

this

Ps. 139.

12.

this cannot hinder thee from
 seeing the invisible; The dark-
 nesse hideth not from thee, (saith
 the Psalmist) ~~but~~ the night
 shineth as the day; the darknesse
 and the light are both alike to
 thee. Yea, I doubt not to say,
 God hath never beene so
 clearly seene as in the darkest
 Dungeons; for the outward
 light of prosperity distracts
 our visive beames, which are
 strongly contracted in a deep
 obscurity: Hee must descend
 low, and bee compassed
 with darknesse, that would see
 the glorious lights of heaven
 by day: They ever shine, but
 are not seen save in the night:
 May thine eyes bee blessed
 with this invisible sight, thou
 shalt not envie those that glit-
 ter in Court, and that look
 daily

daily upon the faces of Kings
and Princes; yea, though they
could see all that the Tempter
represented to the view of our
Saviour upon the highest
Mountaine, all the Kingdomes
of the world, and the glory of
them, *Woe to him that*

Thou art forced to keepe
close; but with what dispo-
sition both of minde and bo-
dy. If thou hadst an unquiet
and burdened Soule, it were
not the open and free aire
that could refresh thee; and
if thou have a cleare and light
heart, it is not a strict close-
nesse that can dismay thee;
thy thoughts can keepe thee
company, and cheare up thy
solitarinesse: If thou hadst
an unsound and painefull bo-
dy; as, if thou wert laid up

54.
*Comfort
from the
inward
disposition
of the
Prisoner.*

L 5

of

of the gout, or some rupture, or luxation of some limb, thou wouldst not complain to keep in thy pain would make thee insensible of the trouble of thy confinement: but if God have favoured thee with health of body, how easily mayst thou digest an harmless limitation of thy person? A wise man (as *Laurentius* the Presbyter observed well) doth much while he rests; his motions are not so beneficial as his sitting still: So mayst thou bestow the hours of thy close retiredness, that thou mayst have cause to bless God for so happie an opportunity. How memorable an instance hath our age yeilded us, of an eminent Person, to whose engagement we are beholden, (besides

Sir Wal-
ter Ra-
leigh.

(besides many Philosophical experiments) for that noble history of the World; which is now in our hands. The Court had his youthful and freer times; the Tower his later age; the Tower reformed the Court in him; and produced those worthy monuments of art and industry; which we should have in vain expected from his freedom and jollity. It is observed; that shining wood, when it is kept within doors, loseth its light. It is otherwise with this and many other active wits, which had never shined so much, if not for their closeness. DON T

Thou art close shut up: I have seen Anachorites that have lived for this as a favour, which thou esteemest a punishment.

§ 3.
Comfort from the willing absence of pleasures in some persons.

nishment, and having obtained it; have placed merit in that wherein thou apprehendest misery. Yea, our History tells us of one, who when the Church, whereto his cell was annexed, was on fire, would not come out, to live, but would die, and lye buried under the ashes of that roose where his vow had fixed him. Suppose thou dost that out of the resolution of thine owne will, which thou dost out of anothers necessitating, and thou shalt sit downe contented with thy Lot. *don't of bound reves*

§ 6.
Comfort
from the
causes of
imprison-
ment.

Thou art imprisoned, Wise men are wont in all actions and events to enquire still into the causes. Wherefore dost thou suffer? Is it for thy

thy fault? Make thou thy
Gaile Gods correction house
for reforming of thy mis-
deeds: Remember and imi-
tate *Manasses*, the evill sonne
of a good Father, who upon
true humiliation, by his just
imprisonment, found an hap-
py expiation of his horrible
Idolatries, Murders, Witch-
crafts, whose bonds brought
him home to God, and him-
selfe. Is it for Debt? Thinke
not to pay those who have in-
trusted thee with a lingring
durance, if there bee power in
thine hand for a discharge;
there is fraud and injustice in
this closenesse; Feare thou a
worse prison if thou wilt
needs wilfully live and die in
a just indebtment, when thou
maist bee at once free, and ho-
nest:

nest: Stretch thine ability to the utmost, to satisfie others with thine own impoverishing: But if the hand of God have humbled and disabled thee, labour what thou canst to make thy peace with thy Creditors: If they will needs be cruel, look up with patience to the hand of that God who thinks fit to afflict thee with their unreasonable-ness; and make the same good use of thy sufferings, which thou wouldst do from the immediate hand of thy Creator. If it be for a good cause, purejoyce in this tribulation; and be holty proud and glad, with the blessed Apostles, that thou art counted worthy to suffer shame and bonds for the Name of the Lord Jesus.

Acts 5.

41.

Jesus: for every just Cause is his; neither is he less a Martyr that suffers for his conscience in any of Gods Commandments, then he who suffers for matter of Faith and Religion. Remember that cordial word of thy Saviour, *Blessed are they that are persecuted for righteousness sake; for theirs is the kingdom of heaven.* In such a prison thou shalt be sure to finde good company: there thou shalt finde *Joseph, Micah, Jeremiah, John Baptist, Peter, Paul and Silas*, and (what should I think of the poll?) all the holy Martyrs, and Confessors of Jesus Christ from the first plantation of the Gospel to this present day: repent thee if thou canst to be thus matched,

ched, and choose rather to violate a good conscience, and bee free, then to keep it under a momentary restraint.

S. 7.
The good
use of re-
tirednesse;
and the
partner-
ship of the
souls im-
prisonment.

Thou art a Prisoner; make the best of thy condition; close aire is warmer then open; and how ordinarily doe wee heare Birds sing sweeter notes in their cages, then they could doe in the wood? It shall bee thine owne fault if thou bee not bettered by thy retirednesse. Thou art a Prisoner; so is thy soule in thy body; there, not restrained onely, but fettered, yet complaines not of the straitnesse of these clay walls, or the weight of these bonds, but patiently waites for an happy Gaole-delivery: so doe thou,

thou, attend with all long-
suffering the good houre of
the pleasure of thy God; thy
period is set, not without a
regard to thy good, yea, to
thy best; hee in whose hand
are all times, shall finde, and
hath determined, a fit time to
free both thy body from
these outward prison walls,
and thy soule from this prison
of thy body; and to restore
both body and soule from
the bondage of corruption to the
glorious liberty of the sonnes of
God.

Comforts

Rom: 8:
21:

Comforts against Banishment.

S 1.
Comfort
from the
universa-
lity of a
wise mans
Country.

THOU art banished from
thy Countrey: Beware
lest in thy complaining thou
censure thy selfe; A wise
mans Countrey is every
where; what such relation
hath the place wherein thou
wert born, to thy present be-
ing? What more then the
time wherein thou wert born?
what reason hast thou to be
more addicted to the Region
wherein thou fell'st, then to
the day of the week, or houre
of the day in which thou sa-
luredst the light? What are
times and places of our birth
but unconcerning circum-
stances? Wherever thou sa-
rest well, thou maist either
finde

finde or make thy Countrey;
But thou sayest, there is a cer-
tain secret property in our
native soyle, that drawes our
affection to it, and tyes our
hearts to it, not without a
pleasing kinde of delight,
whereof no reason can bee
yeelded; so as we affect the
place, not because it is better
then others, but because it is
our owne; *Ulysses* doth no
lesse value the rockie soyle
of his hard and barren *Ithaca*,
then *Agamemnon* doth the
noble walls of his rich and
pleasant *Mycenæ*. I grant this
relation hath so powerfull an
influence upon our hearts na-
turally; as is pretended; yet
such a one as is easily checked
with a small unkindnesse;
How many have wee knowne,
who

Senec.
Ep. 66.

who upon an actuall affront
(not of the greatest) have di-
verted their respects from
their native Country, and
out of a strong alienation of
minde have turned their love
into hostility : We shall not
need to seek farre for Histo-
ries, our times and memories
will furnish us too well : Doe
we not see those, who have
sucked the breasts of our com-
mon Mother, upon a little
dislike, to have spit in her
face ? Can we not name our
late home-bred compatriots,
who upon the disrelish of
some displeasing Laws have
flown off from their Coun-
try, and suborned Treasons,
and incited forrain Princes
to our invasion ? So as thou
seest this naturall affection
is

is not so ardent in many, but that it may be quenched with a mean discontentment. If therefore there were no other ground of thine affliction, thy sorrow is not so deep-rooted, but that it may be easily pulled up.

It is not the aire or earth that thou standest upon; it is the company, thou saist, from which it is a kinde of death to part; I shall leave all acquaintance, and conversation, and be cast upon strange faces, and languages that I understand not; my best entertainment will be solitude, my ordinary, inhospitality; What dost thou affright thy self, my sonne, with these bugges of needlesse terrour? He is not worthy of the name of

§ 2.
Comfort
from the
benefit of
self-con-
versation.

of a Philosopher, much lesse of a Christian Divine, that hath not attained to bee absolute in himselfe; and which way soever hee is cast, to stand upon his owne bottome; and that, if there were no other men left in the world, could not tell how to enjoy himselfe: It is that within us, whereby wee must live, and be happy: some additions of complacency may come from without: sociable natures, (such is mans) seek and finde pleasure in conversation, but if that bee denied, sanctified spirits know how to converse comfortably with their God, and themselves.

§ 3.
Examples
of those
holy ones
that have
abandoned
society.

How many holy ones of old have purposely withdrawn themselves from the
com-

company of men, that they might bee blessed with an invisible society; that have exchanged Cities for Deserts, houses for caves, the sight of men for beasts, that their spirituall eyes might be fixed upon those better objects, which the frequency of the world hold from them. Necessity doth but put thee into that estate, which their piety affected. Oh! but to bee driven to forsake Parents, kinsfolke, friends, how sad a case must it needs bee? What is this other then a perfect distraction? What are wee but pieces of our Parents? and what are friends but parts of us? what is all the world to us without these comforts? When thou hast said all, my son,

Gen: 13:

1:

son, what is befallne thee
 other, then it pleased God to
 enjoyn the Father of the
 faithfull? *Get thee out of thy
 Country, and from thy kindred,
 and from thy Fathers house
 into a Land that I will shew thee.*
 Loe, the same God by the
 command of authority calls
 thee to this secession: If thou
 wilt shew thy self worthy to
 be the sonne of such a Father,
 doe that in an humble obedi-
 ence to God, which thou art
 urged to doe by the compul-
 sion of men; But what so grie-
 vous a thing is this? Dost
 thou think to find God where
 thou goest? Dost thou make
 full account of his company
 both all along the way, and
 in the end of thy journey?
 Hath not he said (who can-
 not

not fail) *I will not leave thee nor forsake thee* ? Certainly, he is not worthy to lay any claim to a God, that cannot finde parents, kindred, friends in him alone : Besides, he that of very stones could raise up children unto *Abraham*, how easily can he, of inhospital men, raise up friends to the sons of *Abraham* ? Onely labour thou to inherit that faith wherein he walked; that alone shall free-denizen thee in the best of forain States, and shall entertain thee in the wildest desarts.

Thou art cast upon a for-
raign Nation : Be of good
cheer; we know that flowers
removed, grow greater; and
some plants which were but
unthriving, and unwholsome

M

in

54.

*The ad-
vantage
that hath
been made
of remo-
ving.*

in their own soyl, have
 grown both safe and flou-
 rishing in other Climates.
 Had *Jeseph* been ever so
 great, if he had not been
 transplanted into *Egypt*? Had
Daniel and his three compa-
 nions of the Captivity ever
 attained to that Honour in
 their native Land? How
 many have we known, that
 have found that health in a
 change of air, which they
 could not meet with at
 home? In *Africk* the South-
 winde clears up, and the
 North is rainy. Look thou
 up still to that hand which
 hath translated thee, await
 his good pleasure: Be thou no
 stranger to thy God, it matters
 not who are strangers unto
 thee.

Thou

Thou art a banished man:
How canst thou be so, when
thou treadest upon thy Fa-
thers ground? *The earth is the
Lords, and the fulness of it:* In
his right, where ever thou art,
thou mayst challenge a spiri-
tual interest: *All things, saith
the Apostle, are yours, and you
are Christs, and Christ is Gods.*
No man can challenge thee
for a stranger, that is not thy
Fathers childe.

Thine exile separates thee
from thy friends: This were
no small affliction, if it might
not be abundantly remedied.
That was a true word of
Laurentius; That where two
faithful friends are met, God
makes up a third: But it is
no less true, That where one
faithful spirit is, there God

M 2 makes

51.
The right
that we
have in
any coun-
try, and
God.

1 Cor. 3
21, 22
23

makes up a second: One God
can more then supply a thou
sand friends.

§ 6.

The pra
ctice of
voluntary
travel.

Thy banishment bereaves
thee of the comfort of thy
wonted companions: Would
not a voluntary travel do as
much? Dost thou not see
thousands that do willingly
for many years change their
Country for forraign Regi
ons; taking long farewells of
their dear friends and come
rads; some out of curio
sity, some out of a thirst after
knowledge, some out of co
vetous desire of gain? What
difference is there betwixt
thee and them? but that their
exile is voluntary, thy travel
constrained. And who are
these whom thou art so for
ry to forgo? Dost thou not

re-
sist

M

re-

remember what *Crates* the Philosopher said to a young man, that was beset with parasitical friends; Young man, said he, I pity thy solitude: Perhaps thou mayst be more alone in such society, then in the Wilderness; such conversation is better lost then continued: if thou canst but get to be well acquainted with thy self, thou shalt be sorry that thou wert no sooner solitary.

Thou art out of thy Country: Who is not so? We are all pilgrims together with thee: *Whiles we are at home in the body, we are absent from the Lord*: Miserable are we, if our true home be not above; that is the better Country which we seek, even an hea-

M 3 venly:

57.
All are
pilgrims
1 Pet.
Heb. 11
3 Cor.
Heb. 11

venly : And thither thou
mayst equally direct thy
course in whatsoever Regi-
on. This center of earth is
equidistant from the glorious
circumference of heaven : if
we may once meet there ;
what need we make such dif-
ference in the way ?

*Comforts against the loss of
the Senses ; of Sight,
and Hearing.*

THOU hast lost thine eyes :
A loss, which all the
world is incapable to re-
pair : Thou art hereby con-
demned to a perpetual dark-
ness ; For, *the light of the bo-
dy is the eye* : and if the light
that

5. 1.
comfort
em the
no in-
ard
ghis of
rased
nd faith.
March. 6.
22, 23.

that is in thee be darkness, how great is that darkness? Couldst thou have foreseen this evil, thou hadst anticipated this loss, by weeping out those eyes for grief, which thou must forgo. There are but two ways, by which any outward comfort can have access to thy soul; The Eye, and the Ear: one of them is now fore-closed for ever. Yet know, my son, thou hast two other inward eyes, that can abundantly supply the want of these of thy body; The eye of Reason, and the eye of Faith: the one, as a Man; the other, as a Christian: Answerable whereunto, there is a double light apprehended by them; Rational, and Divine: *Solomon* tells thee

109.20.

27.

Joh. 1.

5, 7.

of the one ; The spirit of man
 is the Candle of the Lord, search-
 ing all the inward parts of the
 belly : The beloved Disciple
 tells thee of the other ; God
 is light ; and we walk in the
 light, as he is in the light : Now
 these two lights are no less
 above that outward and
 visible light, whereof thou
 art bereaved, then that
 light is above darkness :
 If therefore by the eye
 of Reason thou shalt attain
 to the clear sight of in-
 telligible things ; and by
 the eye of Faith, to the
 sight of things supernatural
 and Divine ; the improve-
 ment of these better eyes,
 shall make a large amends
 for the lack of thy bodily
 sight.

Thy

Thy sight is lost : Let me
tell thee what *Antony* the Her-
mite (whom *Ruffinus* doubts
not to be blessed) said to
learned (though blinde) *Di-*
dyane of *Alexandria* ; Let it
not trouble thee, O *Didyme*,
that thou art bereft of carnal
eyes ; for thou lackest onely
those eyes which Mice, and
Flyes, and Lizards have : but
rejoyce that thou hast those
eyes which the Angels have,
whereby they see God, and
by which thou art enlightened
with a great measure of
knowledge. Make this good
of thy self, and thou shalt
not be too much discomfort-
ed with the absence of thy
bodily eyes.

Thine eyes are lost : The
chief comfort of thy life is
gone

§ 2.
The supply
of better
eyes.
Ruffinus
Hist. l. 2.
c. 7.

§ 3.
The better
object of
our inward
sight.

Eccles. 11.

7.

gone with them : *The light is sweet, saith Solomon ; and a pleasant thing it is for the eyes to behold the sun.* (Hath not God done this purposely, that he might set thee off from all earthly objects, that thou mightst so much the more intentively fix thy self upon him, and seek after those spiritual comforts, which are to be found in a better light ? Behold, the Sun is the most glorious thing that thy bodily eyes can possibly see : thy spiritual eyes may see him that made that goodly and glorious creature, and therefore must needs be infinitely more glorious than what he made. If thou canst now see him the more, how hast thou but gained by thy loss ?

Thou

Thou art become blinde :
 Certainly, it is a sore affliction.
 The men of *Jabesh-gilead*
 offered to comply with the
 Tyrant of the *Ammonites*, so
 far as to serve him : but
 when he required the loss of
 their right eyes, as a condition
 of their peace, they will
 rather hazard their lives in
 an unequal War; as if servitude
 and death were a less
 mischief then one eyes loss;
 how much more of both?
 For though one eye be but
testis singularis, yet the evidence
 of that is as true, as
 that of both; yea, in some cases
 les more: for when we would
 take a perfect aim, we shut one
 eye, as rather an hinderance
 to an accurate information:
 yet for ordinary use, so do
 we

§ 4.

The ill of-
 ficer done
 by the eyes
 1 Sam.

11. 1.

11. 1.
 11. 1.

412.
3. 11. 10T
and, 10T
1000 10T 10
1000 10T 10

Bromi-
ard v.
Sensus,

we esteem each of these lights, that there is no wise man but would rather lose a limb then an eye: Although I could tell thee of a certain man not less religious then witty, who when his friends bewailed the loss of one of his eyes, askt them, Whether they wept for the eye which he had lost, or the eye which remained? Weep rather, said he, for the enemy that stays behinde, then for the enemy that is gone. Lo, this man lookt upon his eyes, with eyes different from other mens; he saw them as enemies, which others see as officious servants, as good friends, as dear favourites: Indeed, they are any or all of these, according as they are used: good servants,

vants, if they go faithfully on the errands we send them, and return us true intelligence: Good friends, if they advise and invite us to holy thoughts; enemies, if they suggest and allure us to evil. If thine eyes have been employed in these evil offices to thy soul, God hath done that for thee, which he hath in a figurative sense enjoined thee to do to thy self; if thy right eye offend thee, pluck it out, and cast it from thee; for it is better for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Thou hast lost thine eyes, and together with them much earthly contentment: But withal, thou art hereby freed

Matth. 5.
29.

§. 5.
Freedom
from tem-
ptations by
the eyes,
and from
sorrows.

of

of many temptations: those eyes were the in-lets of sin; yea, not onely the meer passages by which it entred; but busie agents in the admission of it; the very Pandars of lust, for the debauching of the soul. How many thousands are there, who on their death-beds, upon the sad recalling of their guilty thoughts, have wished they had been born blinde. So as if now thou have less joy, thou shalt sin less; neither shall any vain objects call away thy thoughts from the serious and sad meditation of spiritual things. Before, it was no otherwise with thee; then the Prophet *Feremish* reports it to have been with the Jews, That
death

death is come up by the windows.
 So it was with our great
 Grand-mother Eve; she saw
 the tree was pleasant to the eyes,
 and thereupon took of the fruit.
 So it hath been ever since
 with all the fruit of her
 womb, both in the old, and
 later world: The sons of God
 saw the daughters of men that
 they were fair, and they took them
 wives of all which they chose.
 In so much as not filthy lusts
 onely, but even adulteries
 take up their lodgings in the
 eye: there the blessed Apostle
 findes them; Having eyes (saith
 he) full of adultery, and that can
 not cease from sin. Whiles there-
 fore, thine heart walked after
 thine eyes, as Job speaks, it could
 do no other but carry thee down
 to the chambers of death: thou
 art

Jer. 9. 21

Gen. 3. 6

Gen. 6. 2

2 Pet. 2.
14.

Job 31. 7

Prov. 7.
27.

art now delivered from that danger of so deadly a misguidance.

Hath not the loss of thine eyes, withal, freed thee of a world of sorrows? The old word is, What the eye views not, the heart rues not: Hadst thou but seen what others were forced to behold, those fearful conflagrations, those piles of murdered carcases, those streams of Christian blood, those savage violences, those merciless rapines, those sacrilegious outrages, thine heart could not chuse but bleed within thee: Now thou art affected with them onely aloof off, as receiving them by the imperfect intelligence of thine ear from the unfeeling relation of others.

Thine

Thine eies are lost, what
need thy heart to goe with
them? I have known a
blinde man more chearfull,
then I could be with both
mine eies: Old Isaac was
dark-sighted when he gave
the blessing (contrary to his
own intentions) to his sonne
Jacob, yet it seems he lived
fourty yeers after, and could
be pleased then to have good
cheer made him with wine
and venison; our life doth
not lye in our eyes; The
Spirits of man is that which up-
holde his infirmities; Labour
to raise that to a chearfull
disposition; even in thy
bodily darknesse, there shall
bee light and joy to thy
soul. Some blinde men have
need to those medicines
which

S. 6.
*The chear-
fulness of
some blind
men.*

Gen. 27.
25.

Pro. 19.
14.

Eph. 3.
16.

Hath

§. 7.
The supply
which God
gives in
other fa-
culties.

Hath God taken away
thine eyes? But hath he not
given thee an abundant sup-
ply in other faculties? Are
not thine inward senses the
more quick? thy memory
stronger, thy phantasie more
active, thy understanding
more apprehensive? The
wonders that we have heard
and read of blinde mens me-
mories, were not easie to be-
lieve, if it were not obvious
to conceive that the removall
of all distractions gives them
an opportunity both of a
carefull reposition of all de-
sired objects, and of a sure
fixednesse of them where
they are laid: Hence have we
seen it come to passe that
some blinde men have attai-
ned to those perfections
which

which their eies could never have feoffed them in: It is very memorable that our Ecclesiasticall Story reports of *Didymus* of *Alexandria*, who being blinde from his infancy, through his prayers, & diligent indeavours reacht unto such an high pitch of knowledge in Logick, Geometry, Arithmetick, Astronomy, as was admired by the learned Masters of those Arts; and for his rare insight into Divinity, was by great *Athanasius* approved to be the Doctor of the Chaire in that famous Church. What need we doubt of this truth, when our own times have so clearly seconded it? having yeelded divers worthy Divines, Gods Seers, bereaved of bodily

Ruffin.
Eccl. hist.
l. 2. c. 7.

Mr. Fisher
of Tri-
nity Col-
ledge in
Cambr.

*Suidas ex
Aristo-
phane.*

dily eyes; amongst the rest
there was one in my time, ve-
ry eminent in the Univerſity
of Cambridge, (whom I had
occasion to diſpute with for
his degree) of great ſkill both
in Tongues and Arts, and of
ſingular acutenesse of judge-
ment. It is ſome what ſtrange
that *Suidas* reports of *Nem-
des*, that being a blinde man
he could ſteal more cunning-
ly then any that had uſe of
eyes; Sure, I may ſay boldly
of our *Fisher*, that hee was
more dextrous in picking the
locks of difficult Authors,
and fetching forth the rea-
ſures of their hidden ſenſes,
then thoſe that had the ſhar-
peſt eyes about him; in ſo
much as it was noted thoſe
were ſingular Proficients
which

which imployed themselves
 in reading to him; If they
 read Books to him, he read
 Lectures the while to them;
 and still taught more then he
 learned. As for the other
 outward senses, they are com-
 monly more exquisite in the
 blindes; We read of some who
 have been of so accurate a
 touch, that by their very
 feeling they could distinguish
 betwixt black and white;
 And for the eare, as our
 Philosophers observe, that
 sounds are sweeter to the
 blind, then to the sighted;
 so also that they are more cu-
 riously judged of by them;
 the vertue of both those sen-
 ses being now contracted in-
 to one. But the most perfect
 recompence of these bodily
 eyes,

* The
 Lord Ka-
 ral.
 Fr. Bacon
 in his
 Naturall
 Historie.

eyes, is in the exaltation of our spirituell, so much more enlightned towards the beatificall vision of God, as they apprehend more darknesse in all earthly objects; certainly, thou shalt not misse these materiall eyes, if thou maist finde thy soul thus happily enlightned.

S. 8.
The benefi-
ts of the
eyes which
once we
had.

Thine eyes are lost; It is a blessing that once thou hadst them; hadst thou been blinde, what a stranger hadst thou (in all likelihood) been to God and the world? hadst thou not once seen the face of this heaven, and this earth, and this Sea, what expressions could have made thee sufficiently apprehensive of the wonderfull works of thy Creator? What discourse could have

have made thee to understand
what light is? what the Sun
the fountain of it, what the
heavens, the glorious region
of it, and what the Moon and
Starres illuminated by it?
How couldst thou have had
thy thoughts raised so high,
as to give glory to that great
God, whose infinite power
hath wrought all these mar-
vellous things? No doubt,
God hath his own waies of
mercy, even for those that are
born dark; not requiring
what he hath not given; gra-
ciously supplying by his spi-
rit in the vessels of his electi-
on, what is wanting in the
outer-man; so as even those
that could never see the face
of the world, shall see the
face of the God that made it;

But

But in an ordinary course of proceeding, those which have been blinde from their birth, must needs want those helps of knowing and glorifying God in his mighty works, which lie open to the seeing: These once filled thine eies, and stay with thee still after thine eies have forsaken thee; What shouldst thou doe but walk on in the strength of those fixed thoughts, and be alwaies adoring the Majesty of that God whom that sight hath represented unto thee so glorious, and in an humble submission to his good pleasure strive against all the discomforts of thy sufferings. Our Story tels us of a vallant Souldier (answerable to the name he bore) *Polyxenus*, who after

*Suidas v.
Hippias.*

after his eyes were struck out
in the Battel, covering his
face with his Target, fought
still, laying about him as ve-
hemently, as if he had seen
whom to smite. So do thou,
my son, with no less courage;
let not the loss of thine eyes
hinder thee from a chearful
resistance of those spiritual
enemies, which labor to draw
thee into an impatient mur-
muring against the hand of
thy God: wait humbly upon
that God who hath better
eyes in store for thee, then
those thou hast lost.

Thou hast lost thy hearing:
It is not easie to determine
whether loss is the greater, of
the Eye, or of the Ear: both
are grievous. Now all the
world is to thee as dumb,

N

since

§ 9.
The supply
of one
sense by
another.

Rom. 10.
17.

since thou art deaf to it :
How small a matter hath
made thee a meer cypher
amongst men ! These two
are the senses of instruction :
there is no other way for in-
telligence to be conveyed to
the soul, whether in secular
or in spiritual affairs. The
eye is the window, the ear is
the door by which all know-
ledge enters : In matter of
observation, by the eye ; in
matter of *faith*, by the ear.
Had it pleased God to shut up
both these senses from thy
birth, thy estate had been
utterly disconsolate : neither
had there been any possible
access for comfort to thy
soul : and if he had so done to
thee in thy riper age, there
had been no way for thee but

to

to live on thy former store :
But now that he hath vouch-
safed to leave thee one pas-
sage open, it behoves thee to
supply the one sense by the
other, & to let in those helps
by the window, which are de-
nied entrance at the door. And
since that infinite goodness
hath been pleased to lend
thee thine ear so long, as till
thou hast laid the sure grounds
of faith in thy heart ; now
thou mayst work upon them,
in this silent opportunity,
with heavenly meditations,
and raise them up to no less
height, then thou mightst
have done by the help of the
quickest ear.

It is well for thee, that in
the fulness of thy senses thou
wert careful to improve thy

N 2 bosome

bosome as a Magazine of heavenly thoughts, providing with the wise Patriarch for the seven yeers of dearth : otherwise, now that the passages are thus blocked up, thou couldst not but have been in danger of affamishing. Thou hast now abundant leasure to recal and ruminate upon those holy counsels, which thy better times laid up in thy heart, and to thy happie advantage findest the difference betwixt a wise providence, and a careless neglect.

§ 10.
*The better
condition
of the in-
ward ear.*

Thine outward hearing is gone : But thou hast an inward and better ear, whereby thou hearest the secret motions of Gods Spirit, which shall never be lost :

How

How many thousands whom thou enviest, are in a worse condition? they have an outward and bodily ear, whereby they hear the voice of men; but they want that spiritual ear, which perceives the least whisperings of the holy Ghost: Ears they have, but not hearing ears; for fashion, more then use: Wise Solomon makes and observes the distinction; *The hearing ear, and the seeing eye, the Lord hath made even both of them*: And a greater then Solomon can say of his formal auditors, *Hearing they hear not*. If thou have an ear for God, though deaf to men; how much happier art thou then those millions of men, that have an ear for men, and are deaf to God?

N. 3 Thou

Prov. 20.
12.

Mat. 13.
13.

§ 11.

*The grief
that arises
from hear-
ing evil.*

Thou hast lost thy hearing; and therewith no small deal of sorrow : How would it grieve thy soul to hear those woful ejulations, those piti-ful complaints, those hideous blasphemies, those mad para-adoxes, those hellish heresies, wherewith thine ear would have been wounded, if it had not been barred against their entrance ? It is thy just grief that thou missest the hearing of many good words ; it is thy happiness that thou art freed from the hearing of many evil. It is an even lay betwixt the benefit of hear-
ing good, and the torment of hearing evil.

Comforts

Comforts against Barrenness.

THou complainest of dry
loins, & a barren womb:
so did a better man before
thee, even the Father of
the faithful: *What wilt thou
give me, seeing I go childless?*
So did the wife of faith-
ful Israel, *Give me children,
or else I die.* So desirous hath
Nature been, even in the ho-
liest, to propagate it self, and
so impatient of a denial:
Lo, children and the fruit of
the womb are an heritage and
gift that cometh from the Lord:
Happy is he that hath his quib-
ber full of such shafts. It is
the blessing that David grudg-
ed to wicked ones, *They have
children as their desire.* It

N 4

was

The bless-
ing of
fruitful-
ness season-
ed with
sorrows.

Gen. 31.

Gen. 30.

Psa. 127.

Verf. 6.

Psal. 17.
14.

Gen. 20.
17, 18.

Hos. 9. 14

Jer. 22.
30.

Sam. 2.
5.

Psa. 113.
8.

Isa. 54.

Isa. 54.

Isa. 54.

was the curse which God inflicted upon the family of *Abimelech* King of *Gerar*, that he closed up all the wombs in his house for *Sarab's* sake : And the judgement threatned to *Ephraim*, is a miscarrying womb, and dry breasts : And *Jechoniah's* sad doom is, Write this man childless : As on the contrary, it is a special favour of God, that the barren hath born seven : And it is noted by the Psalmist, as a wonder of Gods mercy, That he maketh the barren woman to keep house, and to be a joyful mother of children. It is pity he was ever born, that holds not children a blessing : yet not simple and absolute, but according as it may prove. She hath a double favour from God, that is a joyful mother

mother of children : many a
 one breeds her sorrow, breeds
 her death. There is scarce
 any other blessing from God
 seasoned with so much acri-
 mony both of misery and dan-
 ger. Do but lay together the
 sick fits of breeding, the pain-
 ful throws of travel, the wea-
 ry attendances of nursing,
 the anxious cares of educati-
 on, the fears and doubts of
 mis-guidance, the perpetual
 sollicitude for their provision,
 the heart-breaking grief for
 their miscarriage ; and tell
 me whether thy bemoaned
 sterility have not more ease,
 less sorrow.

It is thy sorrow then that
 thou art not fruitful : Consi-
 der that thou art herein freed
 from a greater sorrow : In

§.2.
 The pain
 of child-
 bearing.

Gen. 3.
16.

sorrow shall thou bring forth children. Do but think upon the shrieks and torments that thou hast seen and heard in the painful travels of thy neighbours : One thou hast seen wearying the days and nights in restless pangs, and calling for death in a despair of delivery : Another after the unprofitable labours of Midwives, forced to have her bowels ranlackt by the hand of another sex. One hath her dead burden torn from her by piece-meal ; another is delivered of her life and birth together : One languisheth to death after the hand of an unskilful Midwife ; another is weary of her life through the soreness of her breasts : All these sor-

rows

rows thou hast escaped by this one: In these regards, how many whom thou enviest, have thought thee happier then themselves?

Thou art afflicted that thou art not a mother: Many a one is so, that wishes she had been barren: If either the childe prove deformed and mis-shapen; or, upon further growth, unnatural and wicked; what a Corrosive is this to her that bore him? Rebecca thought it long to be (after her marriage) twenty yeers childless; her holy husband (at sixty yeers age) prays to God for issue by her: his devotion (as the Jewish Doctors say) carried him to Mount Moriah for this purpose, that in the same place

53.
The mis-
ery of ill-
disposed
and unchri-
stian chil-
dren.

Gen. 29.
20, 21.

OTAVO

1

21

22

place where his life was miraculously preserved from the knife of his Father, it might by the like miracle be renewed in his posterity: God hears him; *Rebecca* conceives: but when she felt that early combat of her struggling twins in her womb, she can say, *If it be so, why am I thus?* And when she saw a childe come forth all clad in hair, and after saw his conditions no less rough than his hide, do we not think she wished that part of her burden unborn? Certainly, children are according to their proof, either blessings, or crosses. Hast thou a childe well disposed, well governed? *A wise Son maketh a glad Father.* Hast thou a childe disorderly and debauch.

debauched? *A foolish son is the heaviness of his Mother, and the calamity of his Father. Hast thou a son that is unruly, stubborn, unnatural? (as commonly the cions overrule the stock :) He that wasteth his Father, and chaseth away his Mother, is a son that causeth shame, and bringeth reproach. And if such a son should live, and die impenitent, what can be answerable to the discomfort of that Parent who shall think that a piece of himself is in hell?*

Thou hast no children? As thou hast less joy, so thou hast less trouble: It is a world of work and thought that belongs to these living possessions. Artemidorus observes, that to dream of children.

Prov. 10.

1.

Prov. 19.

13.

Prov. 19.

26.

3

§ 4.

The cares of parents for their children.

Artemidor. de Insomniis, l. 1. c. 16.

1 Tim. 5.
8.

dren, imports cares to follow. Surely, as they are our greatest cares, so they bring many lesser cares with them: Before thou hadst but one mouth to feed, now many. And upon whom doth this charge lie, but upon the Parent? not Nature onely, but Religion casts it upon him: For, if any provide not for his own, especially for those of his own house, he hath denied the Faith, and is worse then an infidel. Dost thou not see that many suckers growing up from the root of the tree, draw away the sap from the stock? and many rivulets let out from the main Chancel, leave the stream shallow? So it must be with thee, and thine: But this expence is not more necessary

cessary then comfortable. I remember a great man coming to my house at *Wal-
tham*, and seeing all my children standing in the order of their age, and stature, said, These are they that make rich men poor; But he straight received this answer; Nay, my Lord, these are they that make a poor man rich; for there is not one of these whom we would part with, for all your wealth. Indeed, wherefore do we receive, but to distribute? and what are we but the Farmers of those we leave behinde us? And if we do freely lay out of our substance before-hand for their good, so much of our rent is happily cleared. It is easie to observe, that none are
so

so gripple and hard-fisted, as the childless: whereas those who for the maintenance of large Families are inured to frequent disbursements, finde such experience of Divine providence in the faithful managing of their affairs, as that they lay out with more chearfulness then they receive: Wherein their care must needs be abated, when God takes it off from them to himself; and if they be not wanting to themselves, their faith gives them ease, in casting their burden upon him who hath both more power, and more right to it, since our children are more his then our own: He that feedeth the young ravens, can he fail the best of his creatures? Wor-

thy

Isa. 147.

9.

thy Mr *Greenham* tells us of a Gentlewoman, who coming into the cottage of a poor neighbour, and seeing it furnished with store of children, could say, Here are the mouthes, but where is the meat? but not long after she was paid in her own coyne, for the poor woman coming to her after the buriall of her last, and now only child, inverted the question upon her, Here is the meat, but where are the mouthes? Surely, the great House-keeper of this world, whose charge we are, will never leave any of his menialls without the bread of sufficiency; and who are so fit to be his Purveyors as the Parents for their own brood?

Na-

Nature hath taught the very Birds to pick out the best of the graines for their young; Nature sends that moisture out of the root which gives life to the branches, and blossomes. Sometimes indeed it meets with a kinde retaliation; some Stork-like disposition repaies the loving offices done by the Parents in a dutifull retribution to their age or necessity: But how often have we seen the contrary? Here, an unsatisfiable importunity of drawing from the Parent that maintenance which is but necessary for his own subsistence: So we have seen a young Bat hanging on the teat of her Damme for milk, even when she is dying: So we have seen some insatiable

able Lambs forcing the udder of their dammes, when they have been as bigge as the Ewe that yeaned them : There, an undutifull and unnaturall neglect, whether in not owning the meannesse of those that begot them ; or in not supporting the weaknesse of their decayed estate by due maintenance. Ingratitude is odious in any man, but in a childe, monstrous.

It is thy grief that thou never hadst a childe ; Believe him that hath tried it, there is not so much comfort in the having of children, as there is sorrow in parting with them, especially, when they are come to their proof ; when their parts, and disposition have raised our hopes of them,

S. 5.
The great
grief in
the losse of
children.

them, and doubled our affection towards them; And as (according to the French Proverb) hee that hath not cannot lose; so contrarily, he that hath must lose; our meeting is not more certain then our parting; either wee must leave them, and so their grief for us must double ours; or they must leave us, and so our grief for them must be no lesse then our love was of them. If then thou wilt be truly wise, set thy heart upon that onely absolute good, which is not capable of losing: Divided affections must needs abate of their force; now since there are no objects of dearnesse which might distract thy love, bee sure to place it wholly upon

upon that infinite goodnesse
which shall entertain it with
mercy, and reward it with
blessednesse. If *Elkanah* there-
fore could say to his barren
Wife *Hannah*, *Why weepest thou?*
and why is thy heart heavy? am not
I better to thee then ten sons?
How much more comforta-
bly maist thou hear the Fa-
ther of mercies say to thy soul,
Why is thy heart heavy? am
not I better to thee then ten
thousand sons?

1 Sam. i.

1 Sam. i.

Com-

*Comforts against want of
Sleep.*

§ 1.
*The misery
of the
want of
rest, with
the best re-
medy.*

THOU art afflicted with want of sleep: A complaint incident to distempered bodies, and thoughtfull mindes: Oh how wearisome a thing it is to spend the long night in tossing up and down in a restless bed in the chase of sleep, which the more eagerly it is followed, flies so much the farther from us! Couldst thou obtain of thy selfe to forbear the desire of it, perhaps it would come alone; now that thou suest for it (like to some froward peece) it is coy and overly, and punishes thee with thy longing: Loe, he that could
com.

command an hundred and seven and twenty Provinces, yet could not command rest; *On that night his sleep departed from him*; neither could bee either forced, or intreated to his bed. And the great *Babylonian* Monarch, though hee laid some hand on sleep, yet he could not hold it, for *his sleep brake from him*: And for great and wise *Solomon*, it would not so much as come within his view, *Neither night nor day seeth he sleep with his eyes*: Surely, as there is no earthly thing more comfortable to nature then bodily rest, so there is nothing whose losse is more grievous and disheartning; If the senses be not sometimes in meet vicissitudes, tied up, how can they

Eth 6.1

Dan 2.1

Eccle. 8
16.

Jer. 31.
26.

they choose but run themselves out of breath, and weary and spend themselves to nothing? If the body be not refreshed with a moderate interchange of repose, how can it but languish in all the parts of it? and as commonly the soul followes the temper of the body, how can that but finde a sensible discomposure and debilitation in all her faculties, and operations? Do we not see the savagest creatures tamed with want of rest? Doe we not find this rack alone to have been torture enough to fetch from poor soules a confessionall discovery of those acts they never did? Doe we not finde raveries, and frenzies the ordinary attendants of sleeplessness? ness?

ness? Herein therefore thy tongue hath just cause to complain of thine eyes. For remedy, in stead of closing thy lids to wait for sleep; lift up thy stiff eyes to him that *giveth his beloved rest*: what ever be the means, he it is that holdeth thine eyes *waking*: He that made thine eyes, keeps off sleep from thy body, for the good of thy soul: let not thine eyes wake without thy heart. The Spouse of Christ can say, *I sleep, but my heart waketh*; how much more would she say, Mine eyes wake, and my heart waketh also? When thou canst not see sleep with thine eyes, labour to see him that is invisible: one glimpse of that sight is more worth,

O then

Psa. 127. 2

Psa. 77. 4

Cant. 5.
4.

then all the sleep that thine eyes can be capable of : give thy self up into his hands, to be disposed of at his will : What is this sweet acquiescence, but the rest of the soul ? : Which if thou canst finde in thy self, thou shalt quietly digest the want of thy bodily sleep.

§ 2.
*The favor
of freedom
from pain.*

Thou wantest sleep : Take heed thou do not aggravate thine affliction : It is onely an evil of loss, no evil of sense : a meer lack of what thou wishest ; not a pain of what thou feelest. Alas, how many besides want of rest, are tortured with intolerable torments in all the parts of their body ; who would think themselves happie, if they might be put
into

into thy condition : might they but have ease, how gladly would they forbear rest ? Be not therefore so much troubled that it is no better with thee, but rather be thankful that it is no worse.

Thou lackest sleep ; A thing that we desire not so much for its own sake, as in a way to health. What if God be pleased so to dispose of thee, as to give thee health without it ? So he hath done to some. It is a small matter that *Goulart* reports out of *Gaspar Wolfius*, of a woman in *Padua* that continued fifteen days and nights without sleep. That is very memorable which *Seneca* tells us of great *Mecenas*,
O 2 that

S. 3.
The favor
of health
without
sleep.

Goul.
Histoires
Memora-
bles. c.
Veilles.

that in three yeers he slept not (*ne horæ momento*) so much as the space of an hour: which however *Lipſius* thinks good to mitigate with a favourable construction, as conceiving an impossibility of an absolute sleeplessness: yet if we shall compare it with other instances of the same kind, we shall finde no reason to scruple the utmost rigour of that relation: That a frantick man (of whom *Fernelius* writes) should continue a yeer and two moneths without any sleep at all, is no wonder, in comparison of that which learned *Heurnius* tells us, upon good assurance given him, when he was a Student in *Padua*, that *Nizolius* the famous

Patho-
log. l. 5.
c. 2.

Lib. De
morbis
capitis,
c. 16.

mous *Ciceronian*, lived ten whole yeers without sleep. And even in our time and climate, I have been informed by credible testimony, that Monsieur *L'Angles*, a French Physitian at *London*, lived no fewer yeers altogether sleepless. But that exceeds all example, which Monsieur *Goulart* reports out of an Author of good reputation, of a certain Gentlewoman, who for thirty five yeers, remained without any sleep, and found no inconvenience or distemper thereby, as was witnessed by her husband and servants. Lo, the hand of God is not shortened: He who in our time miraculously protracted the life of the Maid of *Men-*

Goulart
ibidem.

Matth. 4.

Deut. 8.

3.

res so many yeers, without meat; hath sustained the lives of these fore-named persons thus long, without sleep, that it might appear, *Man lives not by meat or sleep onely, but by every word that proceedeth out of the mouth of God.* If he should please to bleſs thee with a sleepleſs health, the favour is far greater, then if he allowed thee to ſnort out thy time in a dull unprofitable reſt.

§. 4.
Sleep but
a ſymptom
of mor-
tality.

Thou wanteſt ſleep: *Be- hold, he that keepeth Iſrael doth neither ſlumber nor ſleep:* and thoſe bleſſed ſpirits that do continually ſee the face of God, never ſleep. Sleep is but a ſymptome of frail mortality; whereof the leſs we do or can partake, we
come

come so much the neerer to those spiritual natures whose perfection makes them incapable of sleep. Hereupon it was, that those retired Christians in the Primitive times, which affected to come neerer to an Angelical life, wilfully repelled sleep, neither would ever admit it, till it necessarily forced it self upon them. Lo then, thou sufferest no more out of the distemper of humours, or unnatural obstructions, then better men have willingly drawn upon themselves out of holy resolutions. It is but our construction that makes those things tedious to us, which have been well taken by others.

O 4 Thou

Sozo-
men. l. 6.
c. 29.

5. 5.
No use of
sleep whi-
ther we
are going.

1 Thes. 4.
16.

Thou wantest sleep : Have patience, my son, for a while ; thou art going where there shall be no need, no use of sleep : and in the mean time, thy better part would not, cannot rest : Though the gates be shut, that it cannot shew it self abroad, it is ever, and ever will be active. As for this earthly piece, it shall ere long sleep its fill, where no noise can wake it, till the voice of the Archangel, and the trumpet of God shall call it up in the morning of the Resurrection.

Comforts

Comforts against the inconveniences of Old age.

OLd age is that which we all desire to aspire unto; and when we have attained, are as ready to complain of, as our greatest misery: verifying in part that old observation, That Wedlock and Age are things which we desire, and repent of. Is this our Ingratitude, or Inconstancie, that we are weary of what we wished? Perhaps this accusation may not be universal: There is much difference in constitutions, and much latitude in old-age: Infancy and youth have their limits, age admits of no certain determination: At se-

§ 1.
The illumination
of age; and the
miseries that at-
tend it.

1 King.
1. 1.

Josh. 14.
10, 11.

Deut. 34.
7.

Gen. 5.
27.

venty yeers David was old, and stricken in yeers ; and they covered him with clothes, but he gat no heat : Whereas Caleb can profess, Now lo, I am fourscore and five yeers old : as yet, I am as strong this day, as I was in the day that Moses sent me to spie out the Land : as my strength was then, even so is my strength now, for war, both to go out, and come in. And beyond him, Moses was an hundred and twenty yeers old, when his eye was not dim, nor his natural strength abated. Methuselah was but old, when he was nine hundred sixty five. But as for the generality of mankinde, the same Moses, who lived to see an hundred and twenty yeers, hath set mans ordinary

ordinary period at half his own term : *The days of our yeers are threescore yeers and ten : and if by reason of strength they be fourscore yeers , yet is their strength labour and sorrow :* Lo, fourscore yeers alone, are load enough for the strength (much more for the weakness) of age : but when labour and sorrow are added to the weight, how can we but double under the burden ? He was both old and wise, that said out of experience, that our last days are the dregs of our life : the clearer part is gone ; and all drawn out, the lees sink down to the bottom. Who can express the miserable inconveniences that attend Old-age ! wherein our cares must
needs

Psal. 90.
10.

Sen. Ep.
58.

needs be multiplied according to the manifold occasions of our affairs : For the world is a Net, wherein the more we stir, the more we are intangled. And for our bodily grievances, what varieties do we here meet withal ? what aches of the bones, what belking of the Joynts, what Convulsions of Sinews, what torments of the Bowels, Stone, Collick, Strangury ? what distillations of Rheums, what hollow Coughs, what weakneses of retention, expulsion, digestion, what decay of Senses ? So as Age is no other then the common sewer into which all diseases of our life are wont to empty themselves : Well therefore might

might Sarah say, *After I am waxed old shall I have pleasure? And good Barzillai justly excuses himself for not accepting the gracious invitation of David: I am this day fourscore yeers old, and can I discern between good and evil? Can thy servant taste what I eat, or what I drink? Can I hear any more the voice of singing-men, and singing women? Wherefore then should thy servant be yet a burden unto my lord the King? Lo, these are they which the Preacher calls the evil days, and the yeers wherein a man shall say, I have no pleasure: wherein the Sun, or the Light, or the Moon, or the Stars are darkened, and the clouds return after the rain: when the keepers of the*

Gen. 18.
12.

2 Sam.
19.35.

Eccl. 12.
1, 2, 3.

the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened. Shortly, what is our old-age, but the Winter of our life? How can we then expect any other then gloomy weather, chilling frosts, storms and tempests?

§ 2.
Old-age a
blessing.

But whiles we do thus querulously aggravate the incommodities of age, we must beware lest we derogate from the bounty of our Maker, and disparage those blessings which he accounts precious; amongst which, Old-age is none of the meanest: Had he not put that value upon it, would he have honoured it with his own style, calling

calling himself, *The Ancient of days*? Would he else have set out this mercy as a reward of obedience to himself, (*I will fulfil the number of thy days*) and of obedience to our Parents, *To live long in the Land*? Would he have promised it as a marvellous favour to restored *Jerusalem* (now become a City of Truth,) That *there shall yet old men, and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age*? Would he else have denounced it as a judgement to over-indulgent *Eli*, *There shall not be an old man in thine house forever*? Far be it from us to despise that which God doth honour, and to turn his blessing into a curse. Yea, the same

Dan. 7. 9
13. 22.

Exod. 23
26.

Exod. 20
12.

Zech. 8.
4.

1 Sam. 2.
32.

Lev. 19.
32.

Isai. 9.
15.

Prov. 16.
31.
Prov. 20.
29.

Lam. 4.
15.

same God, who best knows the price of his own favours, as he makes no small estimation of age himself, so he hath thought fit to call for an high respect to be given to it by men, out of an holy awe to himself: *Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. I am the Lord.* Hence it is, that he hath pleased to put together *the Ancient and the Honourable*; and hath told us, that *an hoary head is a crown of glory, if it be found in a way of righteousness*: And lastly, makes it an argument of the deplored estate of *Jerusalem*, that they favoured not the Elders. As therefore, we too sensibly feel what to complain of, so

we

we well know what priviledges we may challenge as due to our age ; even such as nature it self hath taught those heathens which have been in the next degree to savage : If pride and skill have made the *Athenians* uncivill, yet a yong *Lacedemonian* will rise up, and yeeld his place in the Theatre to neglected age. •

It is not a little injurious so to fasten our eyes upon the discommodities of any condition, as not to take in the advantages that belong to it ; which carefully laid together, may perhaps sway the balance to an equall poise : Let it be true that old age is oppressed with many bodily griefes ; but what if it yeeld other immunities which may

§. 3.
The advantages
of old age:
1. Fear-
lessness.

may keep the scales even; whereof it is not the least, that it gives us firm resolution, and bold security against dangers and death it selfe; For the old man knowes how little of his clew is left in the winding, and therefore, when just occasion is offered, sticks not much upon so inconsiderable a remainder. Old age and orbity, as *Cesellius* professed, were those two things that emboldened him. And when *Castritius* refused to deliver the hostages of *Placentia* to *Carbo* the Consul, and was threatned with many swords, hee answered those menaces with his many yeares. And that wee may not disdain home-bred instances, and may see that brave spirits may lodge

lodge in cottages; In my time
a plain Villager in the *Rude*
Peake, when theeves taking
advantage of the absence of
his family, breaking into his
solitary dwelling, and finding
him sitting alone by his fire
side, fell violently upon him;
and one of them setting his
dagger to his heart, swore
that he would presently kill
him, if he did not instantly
deliver to them that money
which they knew he had late-
ly received; the old man
looks boldly in the face of
that stout Villain, and with an
undaunted courage returns
him this answer in his *Peakish*
Dialect, Nay, even put fro
thee, sonne, I have lived
long enough, but I tell thee,
unlesse thou mend thy man-
ners,

ners, thou wilt never live to see halfe my daies; put from thee if thou wilt. What young man would have been so easily induced to part with his life, and have been so ready to give entertainment to an unexpected death? Surely, the hope and love of life commonly softens the spirits of vigorous youth, and dissuades it from those enterprises which are attended with manifest perill; whereas extream age teacheth us to contemn dangers.

9. 4.
*The second
advantage
of old age,
Freedom
from pas-
sions.*

Yet a greater priviledge of age is a freedome from those impetuous passions wherewith youth is commonly over-swayed; for together with our naturall heat is also abated the heat of our inordi-

nate

nate lusts, so as now our weaker appetite may easily be subdued to reason : The temperate old man in the Story, when one shewed him a beautiful face, could answer, I have long since left to be eyesick : And that other could say of pleasure, I have gladly with drawn my self from the service of that imperious mistress. What an unreasonable vassalage our youthfull lusts subject us unto, we need no other instance then in the strongest, and wisest man ; How was the strongest man *Sampson* effeminated by his impotent passion, and weakened in his intellectuals so far, as wilfully to betray his own life to a mercenary Harlot, and to endure to hear her say,
Tell

Judg. 16.
6.

*Tell mee wherewith thou mayest
be bound to doe thee hurt :* How
easily might he have answered
thee, O *Delila*, Even with
these cords of brutish sensu-
ality, wherewith thou hast
already bound me to the losse
of my liberty, mine eyes,
my life? How was the wisest
man, *Solomon*, besotted with
his strange Wives, so as to be
drawn away to the worship
of strange gods ! And how
may the firre trees howle,
when the Cedars fall ! who
can hope to be free from be-
ing transported with irregu-
lar affections, when wee see
such great precedents of frail-
ty before our eyes? From the
danger of these miserable
miscarriages our age happily
secures us, putting us into
that

that quiet harbour, whence we may see young men perilously tossed with those tempests of unruly passions, from which our cooler age hath freed us.

Adde hereunto the benefit of experimentall knowledge, wherewith age is wont to enrich us, every dram whereof is worth many pounds of the best youthly contentments; in comparison whereof, the speculative knowledge is weak and imperfect; this, may come good cheap, perhaps costs us nothing; that, commonly we pay deare for, and therefore is justly esteemed the more precious: If experience be the mistresse of fools, I am sure it is the mother of wisdom; neither can it be
(except

§. 3.
*The third
advantage
of age;
experi-
mentall
know-
ledge.*

(except we be too much wanting to our selves) but the long observation of such variety of actions and events as meet with us in the whole course of our life, must needs leave with us such sure rules of judgement, as may be unfailing directions for our selves, and others: In vain shall this be expected from our younger yeares, which the wise Philosopher excludes from being meet Auditors, much lesse Judges of true morality: In regard whereof, well might the old man say, Yee young men think us old men fooles, but we old men know you young men to be fooles: Certainly, what value soever ignorance may put upon it, this fruit of age is such, as
that

that the earth hath nothing
equally precious. It was a
profane word, and fit for the
mouth of an Heathen Poet,
That Prudence is above De-
stiny : But surely, a Christi-
an may modestly and justly
say, That, next to Divine
Providence, Humane Pru-
dence may challenge the su-
preme place in the admini-
stration of these earthly af-
fairs; and that Age may claim
the greatest interest in that
Prudence: Young *Elihu* could
say, *Multitude of years should*
teach wisdom : And the wise
man, *Oh how comely a thing*
is judgement for gray hairs, and
for ancient men to know coun-
sel ! Oh how comely is the wis-
dom of old men, and under-
standing and counsel to men of ba-
pour !

Job 32 7

Ecclus
25.4,5.

P

nour !

now ! In regard whereof, the Grecians had wont to say, that young men are for Action, old men for Advice : And among the Romans we know that Senators take their name from age. That therefore which is the weakness of old mens eyes, that (their visual spirits not uniting till some distance) they better discern things further off, is the praise and strength of their mental eyes ; they see either judgements or advantages afar off, and accordingly frame their determinations. It is observed that old Lutes sound better then new : and it was *Rehoboam's* folly and undoing, that he would rather follow the counsel of his green heads that stood before him,

1 Kings
12.6,7,8
9,10,&c.

him, then of those grave Senators that had stood before his wiser father. Not that meer Age is of it self thus rich in wisdom and knowledge; but Age well cultured, well improved: There are old men that do but live, or rather have a being upon earth, (so have stocks and stones as well as they) who can give no proof of their many yeers, but their gray hairs, and infirmities. There are those, who, like to *Hermogenes*, are old men, whiles they are boys, and children, when they are old men: These, the elder they grow, are so much more stupid. Time is an ill measure of age, which should rather be meted by proficiency, by ripeness of judgement,

P 2

by

by the monuments of our commendable and useful labours. If we have thus bestowed our selves, our Autumn will shew what our Spring was; and the colour of our hair will yeeld us more cause to fear our pride then our dejection.

S. 6.
Age in
some is
vigorous
and well
affected.

We accuse our Age of many weakneses and indispositions: But these imputations must not be universal: Many of these are the faults of the person, not of the age. He said well, As all Wine doth not turn sowre with age, no more doth every Nature. Old Oil is noted to be clearer, and hotter in Medicinal use then new. There are those who are pettish and crabbed in youth; there are contrarily those

those who are milde, gentle, sociable in their decayed yeers: There are those who are crazie in their prime; and there are those who in their wane are vigorous: There are those who ere the fulness of their age have lost their memory; as *Hermogenes*, *Cornelius*, *Antonius*, *Caracalla*, *Georgius*, *Trapezuntius*, and *Nizolius*. There are those, whose intellectuals have so happily held out, that they have been best at the last: *Plato* in his last yeer (which was fourscore and one) died, as it were, with his Pen in his hand: *Isocrates* wrote his best Piece at ninety four yeers: And it is said of *Demosthenes*, that when death summoned him at an hundred yeers, and

P 3

some-

Pfal. 92.
12, 13.

somewhat more, he bemoan-
ed himself, that he must now
die, when he began to get
some knowledge. And as for
spiritual graces and improve-
ments; *Such as be planted in the
house of the Lord, shall flourish in
the courts of our God: They also
shall bring forth more fruit in
their age; and shall be fat and well
liking.*

§ 7.
*The fourth
advantage
of Age,
Neer ap-
proach to
our end.*

But the chief benefit of our
Age is, our neer approach
to our journeys end: for
the end of all motion is rest,
which when we have once at-
tained, there remains nothing
but fruition: Now our Age
brings us (after a weary race)
within some breathings of
our goal: for if young men
may die, old men must. A
condition which a meer car-
nal

nal heart bewails and abhors, complaining of Nature as niggardly in her dispensations of the shortest time to her noblest creature; and envying the Oaks, which many generations of men must leave standing and growing. No marvel; for the worldling thinks himself here at home, and looks upon death as a banishment: he hath placed his heaven here below, and can see nothing in his remove, but either annihilation, or torment. But for us Christians, who know, *that whiles we are present in the body, we are absent from the Lord*; and do justly account our selves forraigners, our life a pilgrimage, heaven our home; how can we but rejoyce, that

2 Cor. 5.
6.

Cicero
de Sen-
ect.

after a tedious and painful travel, we do now draw neer to the threshold of our Fathers house ; wherein we know there are many mansions, and all glorious. I could blush to hear an heathen say, If God would offer me the choice of renewing my age, and returning to my first childhood, I should heartily refuse it ; for I should be loth, after I have passed so much of my race, to be called back from the goal, to the bars of my first setting out ; and to hear a Christian whining and puling at the thought of his dissolution. Where is our faith of an heaven, if having been so long sea-beaten, we be loth to think of putting into the safe and blessed harbour of immortality ?

Com.

*Comforts against the fears
and pains of death.*

THOU fearest death: Thou wert not a man if thou didst not so: The holiest, the wisest, the strongest that ever were, have done no less. He is the King of fear, and therefore may and must command it. Thou mayst hear the man after Gods own heart say, *The sorrows of death compassed me:* And again, *My soul is full of troubles, my life draweth nigh to the grave: I am counted with them that go down to the pit, as a man that hath no strength: free among the dead.* Thou mayst hear godd and great Hezekiah, upon the message of his death, *chattering like a Crane.*

S. 1.
The fear
of Death
natural.

Psa. 116.

3.
Psal. 88.

3, 4, 5.

Isa. 38.

14.

or a Swallow, and mourning as a Dove. Thou fearest as a man; I cannot blame thee: But thou must overcome thy fear, as a Christian: which thou shalt do, if from the terrible aspect of the messenger, thou shalt cast thine eyes upon the gracious and amiable face of the God that sends him: *Holy David* shews the way; *The snares of death prevented me: In my distress I called upon the Lord; and cried unto my God; he heard my voice out of his Temple, and my cry came before him, even into his ears: Lo, he that is our God, is the God of salvation; and unto God the Lord belong the issues of death: Make him thy friend, and Death shall be no other then advantage.* It is true, as the Wise man

Psal. 18.

5. 6.

Psal. 68.

20.

Phil. 1.

21.

man saith, that God made not Death; but that through envie of the devil Death came into the world: But it is as true, that though God made him not, yet he is pleased to employ him as his messenger to summon some souls to judgment, to invite others to glory: and for these later, Precious in the sight of the Lord is the death of his Saints: And what reason hast thou to abominate that which God accounts precious?

Thou art afraid of death: Acquaint thy self with him more, and thou shalt fear him less: Even Bears and Lions, which at the first sight afrighted us, upon frequent viewing lose their terrour: Inure thine eyes to the sight of

Wisd. 1
13
2. 24.

Psalm 116
13

S. 2.
Remedy of
fear, Ac-
quain-
tance with
death.

of death, and that face shall begin not to displease thee. Thou must shortly dwell with him for a long time, (for the days of darkness are many) do thou in the mean time entertain him; let him be sure to be thy daily guest: Thus the blessed Apostle; *I protest by our rejoicing which I have in Christ Jesus, I die daily.* Bid him to thy board, lodge him in thy bed, talk with him in thy closet, walk with him in thy garden, as *Joseph of Arimathea* did; and by no means suffer him to be a stranger to thy thoughts: This familiarity shall bring thee to a delight in the company of him whom thou didst at first abhor; so as thou shalt with the chosen vessel say,

Ecel. 11.
ult.

Cor. 15.
31.

Phil. 1.

23.

say, I have a desire to depart,
and to be with Christ, which is best
of all.

Thou art grievously afraid
of death: Is it not upon a
mistaking? Our fears are apt
to imagine and to aggravate
evils: Even Christ himself,
walking upon the waters, was
by the Disciples trembled at,
as some dreadful apparition.
Perhaps, my son, thou look-
est at death as some utter a-
bolition, or extinction of thy
being; and Nature must needs
shrink back at the thought
of not being at all. This
is a foul and dangerous mis-
prision: It is but a depart-
ing, which thou callest a
death. See how God himself
stiles it to the father of the
faithful; Thou shalt go to thy
fathers.

§ 3.
The mis-
apprehen-
sion of
death in-
jurious.

Gen. 1.
23. 15.

Gen. 49.

33.

Deut. 33

49.

Fathers in peace, thou shalt be buried in a good old-age: And of his holy grand-childe Israel, the Spirit of God says, When Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yeelded up the ghost, and was gathered unto his people. Lo, dying is no other, then going to our Fathers, and gathering to our people, with whom we do and shall live in that other and better world, and with whom we shall re-appear glorious. Let but thy faith represent death to thee in this shape, and he shall not appear so formidable. Do but mark in what familiar terms it pleased God to confer with his servant Moses concerning his death; Get thee up into this moun-

mountain Abarim, unto mount Nebo, which is in the land of Moab, and behold the land of Canaan which I give unto the children of Israel for a possession; And die in the mount whither thou goest up, and be gathered to thy people, as Aaron thy brother died in mount Hor, and was gathered to his people: Lo, it is no more, then Go up and die: Should it have been but to go a days journey in the Wilderness to sacrifice, it could have been no otherwise expressed; or as if it were all one to go up to Sinai, to meet with God, and to go up to Nebo and die. Neither is it otherwise with us, onely the difference is, that Moses must first see the land of Promise, and then die; whereas we must first die, and

and then see the promised Land.

§ 4.
Comfort
from the
common
condition
of men.

Josh: 23.
14.

Thou art troubled with the fear of death: What reason hast thou to be afflicted with that which is the common condition of mankind? Remember, my son, the words of *Joshua*, the victorious Leader of Gods people; *Behold, this day* (saith he) *I am going the way of all the earth.* If all the earth go this way, couldst thou be so fond as to think there should be a by-path left for thee, wherein thou mayst tread alone? Were it so that Monarchs and Princes, that Patriarchs, Prophets, Apostles were allowed any easier passage out of the world, thou mightst perhaps finde some pretence of reason to repine at

a painfull dissolution, but now
 since all goe one way, and (as
 the wise Philosopher saies)
 those which are unequal in
 their birth, are in their deaths
 equal, there can be no ground
 for a discontented murmure :
 Grudge if thou wilt, that thou
 art a man, grudge not that be-
 ing a man thou must die : It
 is true that those whom the
 last day shall finde alive, shall
 not die, but they shall bee
 changed ; but this change of
 theirs shall be no other then
 an analogicall death, where
 in there shall be a speedy con-
 sumption of all our corrupt
 and drossie parts ; so as the
 pain must be so much the
 more intense, by how much
 it is more short then in
 the ordinary course of death :
 Briefly,

Sen. Ep.
 91.

Psal. 89.

49.

Psal. 90.

3, 5, 7.

2. 2.

100. 100.

10. 100.

100.

10. 100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

Job 14.
14.

Eccles.
41. 3.

S. 5.
Death not
feared by
some.
Sen. Ep.
36.

Eccles.
41. 2

Briefly, that change is a Death, and our Death is a change, as *Job* styles it; the difference is not in the pain, but in the speed of the transaction: Fear not then the sentence of death; remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.

Thou fearest death: So doe not infants, children, distracted persons, as the Philosopher observes: Why should use of reason render us more cowardly, then defect of reason doth them? Thou fearest that which some others wish: O death, how acceptable is thy sentence to the needy, and to him whose strength faileth, that is now
in

in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience : Wherefore is light given (saith Iob) to him that is in misery, and life unto the bitter in soul ? which long for death, but it cometh not, and dig for it more then for hid treasures; which rejoyce exceedingly, and are glad when they can finde the grave ?

Iob 3.
21,

22, 23.

How many are there that invite the violence of death, and if hee refuse it, doe, as Ignatius threatned he would doe to the Lions, force his assault ? Death is the same to all : the difference is in the disposition of the enter-tainers ; Couldst thou look upon death with their eyes, he should be as welcome to thee,

thee, as he is unto them : At the least, why shouldst thou not labour to have thy heart so wrought upon that this face of death, which seems lovely, and desirable to some, may not appear over-terrible to thee ?

5. 6.
*Our death
day, better
then our
birth day.*

Thou art afraid to die ; Couldst thou then have been capable of the use of reason, thou wouldst have been more afraid of coming into the world, then thou art now of going out : for why should we be more afraid of the better, then of the worse ? *Better is the day of death, then the day of ones birth, saith the Preacher : Eccles. 7. 2.* Better every way ; Our birth begins our miseries, our death ends them : Our birth enters the
best

best of men into a wretched world, our death enters the good into a world of glory: Certainly, were it not for our infidelity, as wee came crying into the world, so wee should goe singing out of it. And if some have solemnized their birth-day with feasting and Triumph, the Church of Old hath bestowed that name and cost upon the deaths-day of her Martyrs, and Saints.

Thou abhorrest death, and fleest from it as from a Serpent: But dost thou know that his Sting is gone? What harme can there be in a Sting-lesse Snake? Hast thou not seen or heard of some delicate Dames that have

§. 7.
The sting
of death
pulled out.

iCor. 15.
35.

have carried them (thus corrected) in their bosome for coolnesse, and for the pleasure of their smoothnesse ?

The sting of death is sinne ;
 Hee may hisse, and winde about us, but he cannot hurt us when that sting is pulled out : Look up, O thou beleeving soul, to thy blessed Saviour, who hath pluckt out this sting of death, and happily triumphs over it, both for himself and thee ;
O death where is thy sting ?
O grave where is thy victory ?

§. 8.

Death is but a parting to meet again.

Thy soul and body (old companions) are loth to part : Why man, it is but the forbearing their wonted society, for a while ; they doe but take leave of each other

other till they meet againe
 in the day of Resurrection,
 and in the mean time they
 are both safe, and the bet-
 ter part happy ; It is com-
 mendable in the Jews (other-
 wise the worst of men) that
 they call their grave (*Beib
 Chajim*) the house of the
 living ; and when they re-
 turn from the buriall of their
 neighbours, they pluck up
 the grasse, and cast it into
 the aire, with those words of
 the Psalmist, *They shall flou-
 rish and put forth as the grasse
 upon the earth* : Did wee not
 beleeye a Resurrection of
 the one part, and a re-uni-
 ting of the other, wee had
 reason to be utterly daunted
 with the thought of a disso-
 lution ; now wee have no
 cause

Ps. 72. 16

Sen. Ep.
36.

cause to bee dismayed with a little intermission. Is it an Heathen man, or a Christian (such I wish he had been) whom I hear say, The death which wee so fear, and flee from, doth but respite life for a while, doth not take it away, the day will come which shall restore us to the light again. Settle thy soul, my sonne, in this assurance, and thou canst not bee discomforted with a necessary parting.

§ 9.
*Death is
but a sleep.*

Thou art afraid of death : When thou art weary of thy dayes labour, art thou afraid of rest ? Hear what thy Saviour, who is the Lord of life, esteems of death, *Iohn 11. 11. Our friend Lazarus sleepeth.* And of *Fairus* his daugh.

daughter, *The maid is not dead, but sleepeth*: Neither useth the Spirit of God any other language, concerning his servants under the Old Testament: *Now shall I sleep in the dust*, saith holy Job: And of David, *When thy days be fulfilled, and thou shalt sleep with thy fathers*. Nor yet under the New: *For this cause many are weak and sickly among you, and many sleep*, saith the Apostle. Lo, the Philosophers of old were wont to call sleep the brother of death; but God says death is no other then sleep it self; A sleep both sure and sweet: When thou liest down at night to thy repose, thou canst not be so certain to awake again in

Q

the

Matth. 9.

24.
Luke 8.
52.

Job 7.21

2 Sam. 7.
12.

1 Cor. 11
30.

Psal. 94.
17.

the morning, as when thou layest thy self down in death, thou art sure to wake in the morning of the Resurrection. Out of this bodily sleep thou mayst be affrightedly startled with some noises of sudden horror, with some fearful dreams, with tumults, or alarms of War; but here thou shalt rest quietly in the place of silence, free from all inward and outward disturbances, whiles in the mean time thy soul shall see none but visions of joy, and blessedness. But, Oh the sweet and heavenly expression of our last rest, and the issue of our happie resuscitation, which our gracious Apostle hath laid forth, for the consolation

on of his mournful *Thessaloniens* : For, if we believe (saith he) that *Jesus* died and rose again ; even so them also which sleep in *Jesus* , will God bring with him. Lo, our belief is antidote enough against the worst of death : And why are we troubled with death, when we believe that *Jesus* died ? And what a triumph is this over death, that the same *Jesus* who died, rose again ? And what a comfort it is, that the same *Jesus* who arose, shall both come again, and bring all his with him in glory ? And lastly, what a strong Cordial is this to all good hearts, that all those which die well, do sleep in *Jesus* ? Thou thoughtst, perhaps, of sleep-

ing in the bed of the grave; and there indeed is rest: but he tells thee of sleeping in the bosome of Jesus, and there is immortality and blessedness. Oh blessed Jesu, in thy presence is the fulness of joy, and at thy right hand are pleasures for evermore. Who would desire to walk in the world, when he may sleep with Jesus?

§ 10.
Death
sweetened
to us by
Christ.

Thou fearest death; It is much on what terms, and in what form death presents himself to thee: If as an enemy, (as that is somewhere his style, *the last enemy death*) thy unpreparation shall make him dreadful; thy readiness and fortitude shall take off his terror:

roure : If as a messenger of God to fetch thee to happiness, what reason hast thou to be afraid of thine own blifs ? It is one thing what death is in himself, a privation of life ; as such, Nature cannot chuse but abhor him : Another thing what he is by Christ made unto us ; an introduction to life, an harbinger to glory. Why would the Lord of Life have yeelded unto death, and by yeelding vanquisht him ; but that he might alter and sweeten Death to us ; and of a fierce Tyrant, make him a Friend and Benefactor ? And if we look upon him thus changed, thus reconciled, how can we chuse but bid him welcome ?

Q 3

Thou

§ 11.

*The pain-
fulness of
Christ's
death.**Phil. 1.
Phil. 1.**1cb. 12.*

2

Thou art afraid of the pangs of death : There are those that have died without any great sense of pain : some we have known to have yeelded up their souls without so much as a groan : And how knowest thou, my son, what measure God hath allotted to thee ? Our death is a Sea-voyage, (so the Apostle, *I desire to launch forth*) wherein some finde a rough and tempestuous passage ; others, calm and smoothe : such thine may prove ; so as thy dissolution may be more easie then a fit of thy sickness. But if thy God have determined otherwise, *Look unto Jesus the Author and Finisher of our faith*, the Son of God, the

the Lord of glory ; see with what agonies he conflicted, what torments he endured in his death for thee : Look upon his bloody sweat, his bleeding temples, his furrowed back, his nailed hands and feet, his racked joynts, his pierced side : Hear his strong cries, consider the shame, the pain, the curse of the Cross which he underwent for thy sake : Say, whether thy sufferings can be comparable to his. He is a cowardly and unworthy Souldier, that follows his General fighting. Lo, these are the steps wherein thy God and Saviour hath trod before thee : Walk on courageously, in this deep and bloody way ; after a

Q 4

few

2 Tim. 2.
12.

S. 12.
*The vanity
and mi-
series of
life.*

few paces thou shalt overtake him in glory : *For if we suffer with him, we shall also reign together with him.*

Thou shrinkest at the thought of death : Is it not for that thou hast over-valued life, and made thy home on earth ? Delicate persons that have pampered themselves at home, are loth to stir abroad, especially upon hard and uncouth voyages : Perhaps it is so with thee ; wherein I cannot but much pity thy mistaking, in placing thy contentment there, where a greater and wiser man could finde nothing but vanity, and vexation. Alas, what can be our exile, if this be our home ? What woful entertainment is this

to

to be enamoured on? What canst thou meet with here, but distempered humours, hard usages, violent passions, bodily sicknesses, sad complaints, hopes disappointed, frequent miscarriages, wicked plots, cruel menaces, deadly executions, momentary pleasures sauced with lasting sorrows; lastly, shadows of joy, and real miseries: Are these the things that so bewitch thee, that when death calls at thy door, thou art ready to say to it, as the Devil said to our Saviour, *Art thou come to torment me before the time?* Are these those winning contentments, that cause thee to say of the world, as Peter said of Mount Tabor,

Math. 8.
29.

Q 5

Master,

Mat. 17.

4.

Master, It is good for us to be here. If thou have any faith in thee, (and what dost thou profess to be a Christian without it?) look up to the things of that other world, whither thou art going; and see whether that true life, pure joy, perfect felicity, and the eternity of all these, may not be worthy to draw up thy heart to a longing desire of the fruition of them; and a contemptuous disvaluation of all that earth can promise, in comparison of this infinite blessedness.

It was one of the defects which our late Noble and learned Philosopher the Lord *Vernham* * found in our Physicians, that they do not studie those remedies that might procure

* Lo. Be-
-us his
Advance
ment of
learning.

procure *ἀστυνείαν*, the easie
 passage of their Patients (since
 they must needs die) thorow
 the gates of death : Such
 helps I must leave to the care
 of the skilful Sages of Na-
 ture; the use whereof I sup-
 pose must be with much cau-
 tion, lest whiles they endea-
 vour to sweeten death, they
 shorten life. But let me
 prescribe, and commend to
 thee, my son, this true spiri-
 tual means of thine happie
Εὐθανασία; which can be no
 other then this faithful dis-
 position of the labouring
 soul, that can truely say, *I*
know whom I have believed :
I have fought a good fight ; I
have finished my course ; I have
kept the faith : Henceforth
 there is laid up for me a crown
 of

1 Tim. 1.

12.

2 Tim. 4.

7, 8.

The Balm of Gilead, or

of righteousness, which the Lord
the righteous Judge shall give me
at that day.

Thou startest back at the
mention of death: How canst
thou but blush to read of that
Heathen Martyr, *Socrates*,
who when the message of
death was brought to him,
could applaud the news of
most joyful: Or of a Car-
dinal of *Rome*, (who yet ex-
pected a tormenting Purga-
tory) that received the inti-
mation of his approaching
death, with *Buona nuova, buona
nuova, O che buona nuova è que-
sta!* Is not their confidence
thy shame; who believing
that when our earthly house
of this Tabernacle is dissol-
ved, we have a building of
God, an house not made with
hands,

§ 13.
Examples
of coura-
geous re-
solutions
in others.
Plato
Phre-
done.

F. Cof-
fin. de
morte
Bellai-
mini, p.
28.

1 Cor. 5.
1.

hands, eternal in the heavens,
yet shrinkest at the motion of
taking the possession of it ?
Canst thou with dying *Mithridates* (when he took his
unwilling farewell of the
world) cry out, *Oh light !*
when thou art going to a light
more glorious then this thou
leavest, then the Sun is more
weak then a Rush-Candle ?
It is our infidelity, my son,
it is our meer infidelity that
makes us unwilling to die :
Did we think (according to
the cursed opinion of some
fanatick persons) that the
soul sleeps as well as the
body, from the moment of
the dissolution, till the day
of Resurrection : Or did we
doubt lest we should wander
to unknown places where we
cannot

Wisd. 3.
1, 2, 3.

cannot be certain of the entertainment; or did we fear a scorching trial (upon the emigration) in flames little inferiour, for the time) to those of hell, there were some cause for us to tremble at the approach of death: But now that we can boldly say, with the Wise man, *The souls of the righteous are in the hand of God, and there shall no torment touch them: In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace.* Oh thou of little faith, why fearest thou? Why dost thou not chide thy self, as that dying Saint did of old, Go forth, my soul, go boldly

ly forth; what art thou afraid of? Lo, the Angels of God are ready to receive thee, and to carry thee up to thy glory; neither shalt thou sooner have left this wretched body, then thou shalt be possessed of thy God: after a momentary darkness cast upon nature, thou shalt enjoy the beatifical vision of the glorious God: Be not afraid to be happie, but say, out of faith, that which *Jonah* said in anger; *It is better for me to die then to live.*

Jonas. 4. 3

I am afraid to die: This is the voice of Nature: but wilt thou hear what Grace saith? *To me to live is Christ, and to die is gain.* If therefore meer Nature raige in thee, thou canst not but be affright

*§ 14.
The happy advantages of death.*

affrighted with death : But if true grace be prevalent in thy soul, that guest shall not be unwelcome : Was ever any man afraid of profit and advantage ? Such is death to the faithful : Who-soever he be that findes Christ to be his life, shall be sure to finde Death his gain ; for that he is thereby brought to a more full and neer communion with Christ : whereas before he enjoyed his Saviour onely by the dim apprehension of his Faith, now he doth clearly and immediately enjoy that glorious presence, which onely makes blessedness : This is it which causeth death to change his Copie ; and renders him who is of himself

selfe formidable, pleasing and
 beneficiall ; *I desire to depart*
and to be with Christ, saith
 the man who was rapt up to
 the third heaven ; Had it
 been onely departing, surely
 he had had no such great edge
 to it; but *to depart, and be with*
Christ, is that which ravisheth
 his soule. When the Hea-
 then *Socrates* was to die for
 his Religion, he comforted
 himselfe with this, That hee
 should goe to the place where
 he should see *Orpheus*, *Homer*,
Musaeus, and the other Wor-
 thies of the former ages ;
 Poor man ! could he have
 come to have knowne God
manifested in the flesh, and re-
ceived up into glory, and there-
 in that glorified flesh sitting
 at the right hand of Majesty ;
 could

Phil. 1.
 23.

1 Tim. 3
 16.

Heb. 12.
23.

could he have attained to know the blessed order of the Cherubim, and Seraphim, Angels, Archangels, Principalities, and Powers, and the rest of the most glorious Hierarchy of heaven; could he have been acquainted with that celestiall Chore of the *Spirits of just men made perfect*: could he have reached to know the God and Father of Spirits, the infinitely, and incomprehensibly glorious Deity, whose presence transfuses everlasting blessednesse into all those Citizens of glory: and could he have known that he should have an undoubted Interest (instantly upon his dissolution) in that infinite blisse; how much more gladly would

would he have taken off his Hemlock ; and how much more merrily would he have passed into that happier world ? All this wee know, and are no lesse assured of it, then of our present beeing ; with what comfort therefore should we think of changing our present condition with a blessed immortality ? How sweet a song was that of old *Simeon* ? *Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation : Loe, that which hee saw by the eye of his sense, thou seeest by the eye of thy faith ; even the Lords Christ ; he saw him in weaknesse, thou seeest him in glory ; why shouldst thou not depart, not in peace onely,*

Luke 2.
29.

Vers. 26.

Acts 7.
56.

onely, but in joy and comfort? How did the holy Protomartyr Stephen triumph over all the rage of his enemies, and the violent fury of death, when he had once seen the heavens opened, and the Son of man standing at the right hand of God? Lo, God offers the same blessed prospect to the eye of thy soul; Faith is the key that can open the heaven of heavens; Fixe thy eyes upon that glorious and saving object; thou canst not but lay down thy body in peace, and send up thy soul into the hands of him that bought it, with the sweet and cheerfull recommendation, of *Lord Jesus receive my spirit.*

Com

*Comforts against the ter-
rors of Judgement.*

THOU apprehendest it
aright; Death is terrible,
but Judgement more; Both
these succeed upon the same
decree; *It is appointed unto man
once to die, but after this the
judgement:* Neither is it more
terrible, then lesse thought
on; Death, because he strikes
on all hands, and lyes before
us so many sad examples of
mortality, cannot but some-
times take up our hearts; but
the last judgement, having no
visible proofs to force it self
upon our thoughts, too sel-
dome affrights us: Yet who
can conceive the terrour of
that day? before which the

Sun

S. 1.
*Aggrava-
tion of the
fearful-
ness of the
last judge-
ment.*
Heb. 9.
17.

Acts 2.
20.

Mal. 4 1.

2 Pet. 3.
10.

2 Thel. 1
7, 8.

Isai. 66.
15, 16.

Sun shall bee turned into dark-
nesse, and the Moon into blood;
That day, which shall burne as
an Oven, when all the proud,
and all that doe wickedly shall
bee as the stubble; That day,
in which the heavens shall passe
away with a great noise, and
the Elements shall melt with
servent heat; the Earth also,
and the works that are therein
shall be burnt up: That day,
wherein the Lord Iesus shall
be revealed from heaven with
his mighty Angels; In flaming
fire, taking vengeance on them
that know not God, and that
obey not the Gospel of our Lord
Iesus Christ; That day, where-
in the Lord will come with fire,
and with his Chariots like a
Whirlwinde, to render his an-
ger with fury, and his rebuke

with

with flames of fire ; For by
fire, and by his Sword will the
Lord plead with all flesh ;
That day, wherein the Son of
man shall come in his glory,
and all the holy Angels with
him ; and shall sit upon the
Throne of his glory ; and all Na-
tions shall bee gathered before
him ; That day, wherein all
the kindreds of the earth shall
mourn because of him : Shortly,
that great and terrible day of
the Lord, wherein if the
Powers of Heaven shall
bee shaken, how can the
heart of man remain unmo-
ved ? wherein, if the world
be dissolved, who can bear
up ? Alas, we are ready to
tremble at but a Thunder-
crack in a poor cloud ; and
at a small flash of lightning
that

Mat. 25.
31, 32.

Rev. I. 7.

Joel 2.
31.

that glances through our eyes ; what shall wee doe when the whole frame of the heavens shall break in peeces, and when all shall be on a flame about our eares? *Oh, who may abide the day of his coming, and who shall stand when hee appeareth?*

Mal. 3. 2.
S. 2.
*Comfort
from the
condition
of the c-
left.*

Yet bee of good chear, my sonne ; Amids all this horreur there is comfort ; Whether thou be one of those whom it shall please God to reserve alive upon earth to the sight of this dreadfull day, he only knowes in whose hands our times are ; This we are sure of, that we are upon the last houres, of the last daies : Justly doe we spit in the faces of S. Peters scoffers, that say, *Where is the promise*

1 Pet. 3. 4

of

of his coming? Well knowing,
that the Lord is not slack, as
some account slackness; but that
he that shall come, will come,
and not tarry. Well mayst
thou live to see the Son of
man come in the clouds of
heaven, and to be an Actor
in this last Scene of the
world: If so, let not thy heart
be dismayed with the ex-
pectation of these fearful
things: Thy change shall be
sudden and quick; one mo-
ment shall put off thy mor-
tality, and clothe thee with
that incorruption, which shall
not be capable of fear and
pain: The majestic of this
appearance shall adde to thy
joy and glory: Thou shalt then
see the Lord himself descend
from heaven with a shout, with

2 Pet. 3.
9.

Heb. 10.
37.

81. 5. V

1 Thel. 4.
16.

R

the

Verse 17

the voice of the Archangel, and with the Trump of God: Thou shalt see thy self, and those other which are alive and remain, to be caught up in the clouds to meet the Lord in the air; and so shalt thou be ever with the Lord.

Verse 18

Upon this assurance, how justly may the Apostle subjoyn, Wherefore comfort one another with these words. Certainly, if ever there were comfort to be had in any words, not of men or Angels onely, but of the ever-living God, the God of Truth, these are they that can and will afford it to our trembling souls.

But if thou be one of the number of those whom God hath determined to call off before-hand, and by a faithful

ful death to prevent the great day of his appearance; here is nothing for thee, but matter of a joy unspeakable and full of glory: For those that sleep in Jesus, shall God bring with him; they shall be part of that glorious train which shall attend the Majestic of the great Judge of the world: yea, they shall be co-sealers to the Lord of heaven and earth, in this awful Judicature; as sitting upon the Bench, when guilty men and Angels shall be at the Bar: To him that overcometh, saith the Lord Christ, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. What place then is here for any terror, since the

R 2

more

1 Thes. 4

1 Cor. 6

Verse 3.

Rev. 3.

more state and heavenly magnificence, the more joy and glory.

Thou art afraid to think of Judgement: I had rather thou shouldst be awful, then timorous. When Saint Paul discoursed of the judgement to come, it is no marvel that they trembled: But the same Apostle, when he had pressed to his *Corinthians*, the certainty and generality of our appearance before the Judgement-seat of Christ, that every one may receive the things done in his body, whether good or evil; addeth, *Knowing therefore the terror of the Lord, we persuade men; but we are made manifest to God, &c.* Lo, the holiest man may not be exempted from the dread, but

§ 3.
awe more
fit for
thoughts
of judg-
ment, then
fear.

A&S 24.

25.

2 Cor. 5.

11.

from the slavish fear of the great Judge : We know his infinite justice ; we are conscious to our selves of our manifold failings : how can we lay these two together, and not fear ? But this fear works not in us a malignant kinde of repining at the severe Tribunal of the Almighty, (as commonly whom we fear we hate) but rather a careful endeavour so to improve our selves, that we may be acquitted by him, and appear blameless in his presence. How justly may we tremble, when we look upon our own actions, our own deserts ? but how confidently may we appear at that Bar, where we are beforehand assured of a discharge ? Being

R 3

justi-

Rom. 5. 1

justified by faith, we have peace with God, through Jesus Christ our Lord.

Act. 3. 21

When we think of an universal conflagration of the world; how can we but fear? but when we think of an happie restitution of all things in this day; how can we but rejoyce in trembling?

§ 4.

In that
great and
terrible
Day, our
Advocate
is our
Judge.

Thou quakest at the expectation of the last Judgment: Surely, the very Majesty of that great Affize must needs be formidable: And if the very delivery of the Law on Mount Sinai were with so dreadful a pomp of Thunder and Lightning, of Fire, Smoke, Earthquakes, that the Israelites were half dead with fear in receiving it; with what terrible

rible magnificence shall God
 come to require an account
 of that Law at the hands of
 the whole sinful generation
 of mankinde ? Represent
 unto thy thoughts, that which
 was shewed of old to the
 Prophet Daniel in Vision :
 Imagine that thou sawest the
Ancient of days sitting upon a
Throne like the fiery flame of a
fiery stream issuing and com-
ing forth from before him ;
thousand thousands ministering
unto him , and ten thousand
times ten thousand standing be-
fore him ; the judgement set ,
and the Books opened. Or as
John , the Daniel of the New
Testament saw , a great white
Throne , and him that sat on it ,
from whose face the earth and
the heavens fled away , and the
 R 4 dead

Dan. 7.
 8, 9, 10.

dead both small and great standing before God; and the Books opened; and the dead judged out of those things which were written in those Books, according to their works. Let the eyes of thy minde see before-hand that which these bodily eyes shall once see; and tell me how thou feelest thy self affected with the sight of such a Judge, such an appearance, such a process: And if thou findest thy self in a trembling condition, cheer up thy self with this, That thy Judge is thine Advocate; That upon that Throne there sits not greater Majestie then Mercie: It is thy Saviour that shall sentence thee. How safe art thou then under such hands? Canst thou fear that
he

he will doom thee to death,
who died to give thee life?
Canst thou fear he will con-
demn thee for those sins
which he hath given his
blood to expiate? Canst
thou fear the rigour of that
Justice which he hath so
fully satisfied? Canst thou
misdoubt the miscarriage of
that soul which he hath so
dearly bought? No, my
son, all this divine state and
magnificence makes for thee:
Let those guilty and impeni-
tent souls, who have heaped
unto themselves wrath against
the day of wrath, quake at the
glorious Majestie of the Son
of God; for whom nothing
remains, but a fearful expecta-
tion of judgements, and fiery in-
dignation, which shall devour

Rom. 2.

Heb. 10.

27

R 5

the

the adversaries: But for thee, who art not onely reconciled unto God by the mediation of the Son of his love, but art also incorporated into Christ, and made a true limb of his mystical Body; thou art bidden (together with all the faithful) *to look up, and lift up thy head; for now the day of thy redemption is come.* And indeed, how canst thou do other, since by vertue of this blessed union with thy Saviour, this glory is thine; every member hath an interest in the honour of the Head. Rejoyce therefore in the day of the Lord Jesus; and when all the Tribes of the earth shall wail, do thou sing and rejoyce; and call to the heavens and the earth to bear thee

Luke 21.

28.

Eph. 4.

30.

Phil. 2.7

Rev. 1.7

thee company: Let the heavens
rejoyce; and let the earth be glad:
let the sea make noise; and all
that is therein: let the field be joy-
ful, and all that is in it. Then shall
all the trees of the wood rejoyce
before the Lord: for he cometh,
for he cometh to judge the earth,
and with righteousness to judge
the world, and the people with his
truth.

Thou art affrighted with
the thought of that Great
Day: Think of it oftner;
and thou shalt less fear it.
It will come both surely, and
suddenly; let thy frequent
thoughts prevent it. It will
come as a thief in the night,
without warning; without
noise: let thy careful vigi-
lance always expect it; and
thy soul shall be sure not to
be

Psal. 96
11.

Verse 12

Verse 13

S. 5.
Frequent
meditation
and due
preparation,
the re-
medies of
our fear.

be surprised; not to be confounded. Thine Audit is both sure, and uncertain: sure that it will be, uncertain when it will be. If thou wilt approve thy self a good Steward, have thine account always ready; set thy reckoning still even betwixt God and thy soul: *Blessed is the servant whom his Master shall finde so doing.* Look upon these heavens, and this earth as dissolving; and think, with *Jerome*, that thou hearest the last Trump, and the voice of the Archangel shrilling in thine ears, (as once thou shalt) *Arise, ye dead, and come to judgement.* Shortly, let it be thy main care, to live soberly, righteously, and godly in this present world; looking for that blessed hope, and

and the glorious appearing of
the great God, and our Savi-
our Jesus Christ, who gave
himself for us, that he might
redeem us from all iniquity;
Who shall change our vile body,
that it may be fashioned like to his
glorious body; according to the
working whereby he is able to sub-
due all things to himself.

Phil. 3.

What a glorious change shall we
understand, and how dangerous
(Power, Malice, subtilty)
are met in them: neither
is it easy to say in what sort
these they are most eminent.
Certainly, were we to be
matcht with them on even
ground, there were just cause
not of triumphing, but of
mourning. I could trouble you
with many things, but I will
say, to think what great
work he can do, what

*Comforts against the fears
of our spiritual enemies.*

§ 1.
*The great
power, of
evil spi-
rits, and
their re-
straint.*

THou art affrighted at the thought of thy spiritual enemies : No marvel ; Neither earth nor hell hath any thing equally formidable : Those three things which are wont to make enmity dreadful and dangerous, (Power, Malice, Subtilty) are met in them : neither is it easie to say in which of these they are most eminent. Certainly, were we to be matcht with them on even hand, there were just cause, not of Fear onely, but Despair. I could tremble, thou sayst, to think what Satan hath done, what he can do :
what

what contestation he enabled
 the Egyptian Sorcerers to
 hold with *Moses*; how they
 turned every man his rod in-
 to a Serpent; so as they seem-
 ed to have the advantage,
 for the time, of many Ser-
 pents crawling and hissing in
Pharaoh's pavement, for one:
 How they turned the wa-
 ters into blood: How they
 brought Frogs upon the
 Land of *Egypt*; as if thus
 far the power of hell would
 presume to hold competition
 with heaven: What furious
 tempests he raises in the air;
 and that which from the Wile-
 derness beat upon the four
 corners of the house of *Job's*
 eldest son, and overthrew it:
 Lo, *Job* was the greatest man
 in the East, his liege did not
 dwell

Exod. 7
 12.

Verf. 22.

Exod. 8.
 7.

Job 1. 19

Job 1. 3.

Rev. 13.

13.

Eph. 6.

Eph. 6.

12.

Eph. 2, 2.

dwell in a cottage, that strong
 Fabrick could not stand a-
 gainst this Hurricane of Sa-
 tan. What fearful appariti-
 ons he makes in the upper re-
 gions: what great wonders
 he doth, causing fire to come
 down from heaven on the
 earth, in the sight of men:
 Lastly, what grievous tyran-
 ny he exerciseth upon all the
 children of disobedience.
 Couldst thou look for any
 less, my son, from those,
 whom the Spirit of God
 himself styles Principali-
 ties, and Powers, and rulers
 of the darkness of this
 world, and of spiritual wicked-
 nesses in high places, and the
 Prince of the power of the
 air. Surely, it were no Mas-
 tery to be a Christian, if we had
 not

not powerfull opposites : But dost thou not withall consider that all this power is by concession, and the exercise of it but with permission, with limitation ? What power can there be in any creature, which is not derived from the Almighty ? This measure the infinite Creator was pleased to communicate to them, as Angels, which they retain, and exercise still as Devils; their damnation hath stripped them of their glory; but we know not of how much of their strength : And seest thou not how their power is bounded ? Those that could in appearance turn their rods into Serpents, could not keep all their Serpents from being devoured of that one

Exod. 8.
8, 9, 10, 11

one Serpent of *Moses*: Those that could bring Frogs upon *Egypt*, cannot bring a baser creature, Lice: Those that were suffered to bring Frogs, shall not have power to take them away: Restrained powers must know their limits; and we knowing them, must set limits to our feares; A Lion chained up can do lesse harme then a curie let loose: What is it to thee how powerfull the evill Spirits are, whiles they are by an overruling power tied up to their stake, that they cannot hurt thee?

§. 2.

The fear of the number of evil spirits, and the remedy of it.

Thy feares are increased with their number; they are as many as powerfull: One Demonjack was possessed with a Legion; How many Legions

Legions then shall we think there are to tempt those millions of men, which live up on the face of the earth; whereof no one is free from their continuall solicitations to evill? That holy man, whom our counterfeit Hermites would pretend to imitate in the vision of his retirednesse, saw the air full of them, and of their snares for mankind; and were our eyes as clear as his, we might perhaps meet with the same prospect: But bee not dismayd my son: Couldst thou borrow the eyes of the servant of an holier Master, thou shouldst see that there are moe with us, then they that are against us; thou shouldst see the blessed Angels of God,

2 Kings
6.16.

Cantic-3
7, 8.

Pl. 91. 9.

Vers. 10,

Vers. 11.

Vers. 12.

Vers. 13.

God, pitching their Tents about thee, as the more powerfull, vigilant, constant guardians of thy soule : Loe, these are those valiant ones, which stand about thy Bed ; They all hold Swords, being expert in Warre ; every one hath his Sword upon his thigh, because of fear in the night : Feare not therefore, but make the Lord, even the most High, thy Habitation : Then there shall no evil befall thee, neither shall any Plague come nigh thy dwelling : For he shall give his Angels charge over thee to keepe thee in all thy waies. They shall bear thee up in their hands, lest thou dash thy foot against a stone ; yea, (and besides this safe indemnity) Thou shalt tread upon the Lyon, and Adder ;

the

the young Lion, and the Dragon
 shall thou trample under feet.
 In secular enmity, true va-
 lour may be oppressed, will
 not easily bee daunted with
 multitude; I will not be afraid
 of ten thousand, (saith David)
 They came about me like Bees,
 but in the name of the Lord will
 I destroy them: It was a brave
 resolution in that Generall,
 who when one of his Souldi-
 ers could tell him, that the
 cloud of Persian arrows (shot
 at them) darkned the Sun;
 Bee of good chear, (said he)
 wee shall fight in the shade.
 Answerable whereunto, was
 that Heroicall determination
 of Luther, who (after his en-
 gagements) against all threats,
 and dissuasions, would goe
 into the City of Wormes,
 though

Psal. 3. 6

Psal. 118. 12

28. 12

2. 1

Pfal. 46. 1.
2.

Isai. 12. 2

Pfal. 68.
1, 2.

though there were as many Devils in it, as Tiles upon their houses; and why should not we imitate this confidence? What if there were as many Devils in the air, as there are spikes of grasse on the earth? God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed; though the mountains be carried into the midst of the Sea. Behold, God is our salvation, we will trust, and not be afraid; for the Lord Jehovah is our strength and our song, he also is become our salvation. Let God arise, and let his enemies be scattered; let them also that hate him flee before him; like as the smoke vanishes, so shalt thou drive them away.

But

But oh the malice of those infernall spirits, implacable, and deadly; whose trade is temptation, and accusation; whose delight is torment; whose musick is shrieks, and howlings, and groanes, and gnashing; and whose main drift is no lesse then the eternall death, and damnation of miserable mankind! Why should we, my son, expect other from him, who is professedly the manslayer from the beginning? that carries nothing but destruction both in his name and nature? that goes about continually like a roaring Lion, seeking whom hee may devour? Surely, this malignity is restless; neither wil take up with any thing on this side hell.

But

S. 3.
The malice of the
evill spirits, and
our fears
thereto
remedied.

But comfort thy selfe in this,
 that in spight of all the ma-
 lice of Hell, thou art safe .
 Doeſt thou not know that
 there ſtands by thee the vi-
 ctorious Lion of the Tribe of
Judab, whom that Infernall
 Ravener dare not look in the
 face? Doſt thou not remem-
 ber, that when the Sentence
 was pronounced of eternall
 enmity, between the ſeed of
 the Woman, and the ſeed of
 the Serpent, it was with this
 Doome, *It ſhall bruise thy*
Head, and thou ſhalt bruise his
Heel: Loe, a bruise of a mans
 heel is farre from the heart;
 but a bruise of the Serpents
 head is mortall; there his
 ſting, there his life lies: Nei-
 ther did the ſeed of the wo-
 man (*Chriſt Jeſus*) this for
 him-

Gen. 3.
 15.

himself, (who was infinitely above all the power and malice of the Devil) but for us the impotent and sinful seed of man : *The God of peace shall bruise Satan under your feet*, saith the blessed Apostle: *Under your feet* ; not under his own only : of whom God the Father had long before said, *Sit thou on my right hand, till I make thine enemies thy footstool*. Yea, what do I speak of the future ? Already is this great work done; already is this great work achieved : *For the Lord of life, having spoiled principalities and powers, hath made a shew of them openly, triumphing over them on his Cross*. Lo, all the powers of hell were dragg'd after this glorious Conquerour, when he was advanced upon

S that

Rom. 16
20.

Pi. 112.

Col. 2.
15.

Rom. 8.

37.

that Triumphant Chariot. Look therefore, my son, upon these hellish forces, as already vanquished; and know, that in all things we are more than Conquerours through him that loved us. Onely do thou by the power of thy faith, apply unto thy self this great work, that thy victorious Saviour hath done for the salvation of all the world of believers.

§ 4.
The great
subtily of
evil spi-
rits, and
the remedy
of the fear
of it,

Power without malice were harmless; and malice without power were impotent: but when both are combined together, they are dreadful. But, whereas Malice hath two ways to execute mischief, either Force, or Fraud; the malice of Satan prevails more by this latter; so as the subtilty of

of these malignant spirits is more pernicious then their power : In regard of his power, he is a Lion ; in regard of his subtilty, he is a Serpent, yea, that old Serpent, whose craft must needs be marvelously increased by the age and experience of so many thousand yeers. So much the more careful ought we to be, my son, *Lest Satan should get an advantage of us* : This is that he seeks; and if our spiritual wisdom & circumspection be not the more, will be sure to find. It is a great word, and too high for us, which the Apostle speaks; *For we are not ignorant of Satans devices*. Alas, he hath a thousand stratagems, that our weak simplicity is never able to reach unto :

Gen. 3.

Rev. 12.

9.

Rev. 12.

2.

2 Cor. 11.

11.

2 Cor. 11.

11.

Ephes 6.
11.Luke 16
8.Prov. 30
1.

Verse 3.

The wisest of us knows not the deceitfulness of his own heart, much less can he dive into the plots of hell that are against us. We hear, and are fore-warned of the wiles of the Devil: but what his special machinations are, how can we know, much less prevent? Even *the children of this world* (saith our Saviour) *are in their generation wiser then the children of light*: how much more crafty is their Father, from whom their cunning is derived? Be as mean as thou wilt, my son, in thine own eyes, say with Agur the son of Jakeh, *Surely, I am more brutish then any man, and have not the understanding of a man: I neither learned wisdom, nor have the knowledge of the holy.* But what

what ever thou art in thy self, know what thou art, or mayst be in thy God : Consider what the man after Gods own heart sticks not to profess ; *Thou, through thy Commandments, hast made me wiser then mine enemies ; for they are ever with me* : Lo, the spirit of wisdom is ours ; and he who is the eternal Wisdom of the Father, is made unto us wisdom, as well as righteousness : And he who overrules hell, hath said, *The gates of hell shall not prevail against his Church* : What are the gates of hell, but the deep plots and consultations of those infernal powers ? The Serpent is the known embleme of subtilty : The Serpents of the Egyptian Sorcer-

S 3

ers,

Psal. 119
98.

Deut. 32
Ephes. 1
17

1 Cor. 13
30

ners, were all devoured by *Moses* his Serpent: wherefore? but to shew us, that all the crafty counsels and machinations of hellish projectors, are easily destroyed by the power and wisdom of the Almighty: when all was done, it was the Rod of God that swallowed them all, and was yet still it self, when they were vanquished: So as that whereby Satan thought to have won most honour to himself, ended in his shame and loss. What an infinite advantage did the powers of darkness think to have made, in drawing our first Parents (by their subtil suggestions) into sin, and thereby into perdition; as imagining either mankinde shall not be,
or

or shall be ours ? the incomprehensible wisdom and mercy of our God disappointed their hopes ; and took occasion by mans fall, to raise him up to a greater glory ; and so ordered it, that the Serpents nibbling at the heel cost him the breaking of his head. What Trophees did that wicked spirit think to erect upon the ruines of miserable Job ? and how was he baffled by the patience of that Saint ? and how was that Saint doubled both in his estate and honour, by his conquering patience ? How confidently did the subtilty of hell say, concerning the Son of God exhibited in the flesh ; *This is the heir, come, let us kill him, and the inheritance shall be ours ?*

Mat.

Mark

Luke

S 4

How

How sure work did they think they had made, when they saw him, through their subtil procurement, nailed to the Cross, and dying upon that tree of shame and curse; when they saw him laid dead under a sealed and guarded Grave-stone? And now, behold, even now begins their Confusion, and his Triumph, now doth the Lord of Life begin to trample upon Death and hell; and to perfect his own glory, and mans redemption, by his most glorious resurrection. And as it was with the Head, so it is with the members: when Satan hath done his worst, they are holier upon their sins, and happier by their miscarriages; God findes out a way to im-
prove

prove their evils to advantage, and teaches them of these Vipers to make soverain Treacles, and safe and powerful Trochisces. Shortly, the temptations of Satan sent out from his power, malice, subtilty, are no other then fiery darts, for their suddenness, impetuosity, penetration: If we can but hold out the shield of faith before us, they shall not be quenched onely, but retorted into the face of him that sends them; and we shall, with the chosen vessel, finde and profess, that *in all things we are more then conquerours, through him that loved us*; and in a bold defiance of all the powers of darknels, shall say, *I am perswaded, that neither death, nor life, nor Angels, nor*

Eph 6.
16.Röm 8.
37.Rom. 8.
38.

S 5

Prin-

Principalities, nor powers, nor
things present, nor things to come,
nor height, nor depth, nor any
other creature, shall be able to se-
parate us from the love of God,
which is in Christ Jesus our Lord,

To whom be all honour,
glory, praise, power,
and dominion,

now and

for ever-

more.

The



*The Universal Receipt
for all Maladies.*

THese are, my son, special compositions, of wholsome Receipts for the severall Maladies of thy soul: wherein it shall be my happiness to have suggested unto thee such thoughts as may any whit avail to the alleviation of thy sorrows. But, there is an universal Remedy, which a skilfuller Physitian hath ordained for all thy grievances, and I from his hand earnestly recommend to thee: *Is any among you*

James 5.
13.

you afflicted? let him pray. Lo here the great and soverain *Panpharmatum* of the distressed soul, which is able to give ease to all the fore-mentioned complaints.

James 5.
14.

Art thou cast-down upon thy sick bed? Call for the Elders of the Church, and let them pray. This was *Hezekiah's* receipt, when he was sick unto death; *He turned his face to the wall, and prayed.* This was *David's* receipt; *Have mercy on me, O Lord, for I am weak; O Lord heal me, for my bones are vexed.* Take therefore the counsel of the Wise man; *My son, in thy sickness be not negligent, but pray unto the Lord, and he will make thee whole.*

Kings
10, 1, 2.

Isa. 6, 23

Ecclus
39.Isa. 18.
5, 6.

Art thou soul-sick? pray: So did holy *David*; *The ser-*
rows

rows of bell compassed me about,
and the snares of death prevented me: In my distress I called upon the Lord, and cried unto my God.

Psal. 116
3, 4.

Art thou infested with importunate temptations? Pray: So did S. Paul, when the messenger of Satan was sent to buffet him: *Thrice I besought the Lord that it might depart from me.* So did David; *Whiles I suffer thy terrors, I am distracted; thy fierce wrath goeth over me: But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee.*

Cor. 1.
8.

Psal. 88,
15, 16.

Verse 13

Art thou disheartned with the weakness of grace? Pray: so did David: *I am feeble, and sore broken, I have roared by reason of the disquietness of my heart: Lord, all my desire is before thee.*

Psal. 38.
8, 9.

Art

The Balm of Gilead, or

Psa. 109.

2.

Verse 1.

Art thou afflicted with the slanders of evil tongues? Pray : So did David ; The mouth of the wicked , and the mouth of the deceitful are opened against me : they have spoken against me with a lying tongue : Hold not thy peace , O God of my praise.

2 Chro.

2. 13, 14

15.

3 Chron.

20. 19,

12.

Art thou grieved or affrighted with the Publike Calamities of War, Famine, Pestilence ? Pray : So good Jehosaphat presseth God with his gracious promise made to Solomon : If when evil cometh upon us, as the sword, judgement, or pestilence, or famine, we stand before this house, and in thy presence, and cry unto thee in our affliction, then thou wilt hear and help : and shuts up his zealous supplication with, Neither know

we

we what to do, but our eyes are upon thee.

Art thou afflicted with the loss of friends ? Pray, and have recourse to thy God, as *Ezekiel*, when *Palatiah*, the son of *Benatiah* died : Then fell I down upon my face, and cried with a loud voice, and said, *Oh Lord God ! wilt thou make a full end of the remnant of Israel ?*

*Ezek. 11
13.*

Art thou distressed with Poverty ? Pray : So did *David* : *I am poor and needy, and my heart is wounded within me : I became also a reproach to them, when they that looked upon me, shook their heads : Help me, O Lord my God ; Oh save me according to thy mercy.*

*Psa. 109
22, 25,
26.*

Art thou imprisoned ? Pray : So did *Jehoiachin*, when he was shut up within the living walls

Jonah 2.

1, 2.

Ps. 79. 11.

wals of the Whale; I cried by reason of my affliction unto the Lord; so did Asaph: Let the sighing of the Prisoner come before thee; according to the greatness of thy power preserve thou them that are appointed to die.

2 Chron.

6.

36, 37.

38, 39.

Art thou driven from thy Country? pray; This is the remedy prescribed by Solomon, in his supplication to God; If thy people be carried away into a Land far off, or near: yet if they betink themselves in the Land whither they are carried and turn, and pray to thee, in the Land of their Captivity. If they return to thee with all their hearts, and pray towards the Land which thou gavest to their Fore-fathers, &c. then hear thou from heaven their prayer, and their supplication.

Art

Art thou bereaved of thy bodily senses? Make thy address to him that said, *Who hath made mans mouth, or who maketh the dumb, and the deaf, or the seeing, or the blind? have not I the Lord?* Cry aloud to him with *Bartimeus, Lord, that I may receive my sight*: And if thou be hopelesse of thine outward sight, yet pray with the Psalmist, *O Lord open thou mine eyes, that I may see the wonders things of thy Lam.*

Exod. 4.
11.

Mark 10.
47, 51.

Psal. 119.
18.

Gen. 25.
21.

Sam. 1.
10.

Sam. 2.
8, 21.

Art thou afflicted with sterility? pray; so did *Isaac*, so did *Hannah*; she was in bitterness of soul, and prayed unto the Lord, and wept sore, and received a gracious answer.

Job 34.
35.

Art thou troubled and weakned with want of rest? pray,

Pf. 77. 3. pray; so did Asaph, I complain-
 ed, and my spirit was overwhel-
 med. Thou holdest mine eyes wa-
 king, I am so troubled that I can-
 not speak: I cryed to God with my
 voice, unto God with my voice, and
 he gave ear unto me.

Dost thou droop under the
 grievances of old age? pray;
 Pf. 71. 9. so did David, Oh cast me not
 off in the time of old age, forsake
 me not when my strength falleth.
 O God thou hast taught me from
 my youth: Now also when I am
 old, and gray-headed, O God for-
 sake me not.

Art thou troubled and dis-
 mayed with the feares of
 death? pray; so did David, My
 soul is full of troubles, and my life
 draweth nigh unto the grave; I
 am counted with them that goe
 down into the pit; I am as a man
 that

that hath no strength. Free among
the dead, thou hast laid me in the
lowest pit, in darkness, in the deep:
But unto thee have I cried, O Lord,
and in the morning shall my prayer
prevent thee.

Verf. 6.

Verf. 13.

Pfal. 119
120.

Lament.
3. 18, 19.

Pf. 39. 1.

Dost thou tremble at the
thought of judgement? So
did the man after Gods own
heart; My flesh trembleth for
fear of thee, and I am afraid of
thy judgements; Look up with
Jeremiah, and say to thy Savi-
our, O Lord, thou hast pleaded
the causes of my soul, thou hast re-
deemed my life: O Lord, judge
thou my cause.

Lastly, art thou afraid of
the power, malice, subtilty of
thy spirituall enemies? pray:
so did David; Deliver me from
mine enemies, O my God, defend
me from them that rise up a-
gainst

Psal. 25.
19, 20.

2 Cor. 12

Rom. 16
25

1 Cor. 1.
3.

1 Cor. 12

gainst me ; Oh hide me from the
secret counsell of the wicked ;
Consider mine enemies, for they
are many, and they hate me with
cruell hatred ; O keep my soul,
and deliver me : So did S. Paul
pray, that he might be freed
from the messenger of Satan
whose buffets he felt, and was
answered with, *My Grace is
sufficient for thee* ; so he sues
for all Gods Saints, *May the
God of peace tread down Satan un-
der your feet shortly.*

Shortly, what ever evill it
be that presseth thy soul, have
speedy recourse to the throne
of Grace ; pour out thy heart
into the eares of the Father of
all mercies, and God of all
comfort, and be sure, if not
of redresse, yet of ease : We
have his word for it that can

bring

not

Plal. 50.
15.

not fail us; *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie mee:* Fashionable suppliant may talk to God; but be confident, he that can truly pray, can never be truly miserable: Of our selves we lie open to all evils; our rescue is from above; and what intercourse have we with heaven but by our prayers? Our prayers are they that can deliver us from dangers, avert judgements, prevent mischiefs, procure blessings; that can obtain pardon for our sins, furnish us with strength against temptations, mitigate the extremity of our sufferings, sustain our infirmities, raise up our dejectednesse, increase our graces, abate our corruptions, sancti-

sanctifie all good things to
us, sweeten the bitterneſſe of
our afflictions, open the win-
dows of heaven, ſhut up the
bars of death, vanquiſh
the powers of hell :

Pray, and be both
ſafe, and
happy.

FINIS.

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